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MADONNA AND CHILD

DOMINICANA


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THE NOVEL OF CATHOLICISM

BRENDAN LARNEN, O.P.

VEN in the pages of the most obscure Catholic magazine as well as between the covers of *The American Mercury* has arisen the question of the Catholic novel. Though much has been written about the Catholic novel being on the way, there seems to be nothing written in the way of a Catholic novel. A Catholic novel, if not the Catholic novel, emerges every month, if the Catholic press is to be believed, yet this same monthly product vanishes within a cloud of criticism pro and con. Unless some definite standard be recognized regarding what should or might constitute a Catholic novel, the Catholic novel will be as fatuous a dream as is Irish freedom, a very real ideal but yet a very ideal reality. But too recently did a reverend editor disagree with an equally reverend literateur concerning a new novel. The clerical literateur had hailed the novel as the Catholic novel whereas the clerical editor denied it to be either Catholic or even a novel. Such disagreement was due to two trends of thought which can encourage or discourage creative Catholic literary work. The reverend editor may have known all the principles of literature but he proved himself wholly ignorant of the facts of life. The other literary clergyman showed himself to be cognizant of the forces of life as well as the canons of literature. The fact that the novel in question bore in part a stark similarity with the newspaper's latest scandal did not disturb him, for he realized that life is the essence of literature. His contentious adversary, however, felt that cer-

tain features of life should be ignored in literary creation. These two viewpoints regarding Catholic literature, particularly Catholic novels, should they continue to be recognized as equally authoritative, will beset every opportunity of creating a Catholic literature. The former view, that literature is a "verbal portrait of life," is considered correct as well as the attitude, that literature is a revelation of ideal living. But should they be accorded equal commendation? If a realization of what is the purpose of a novel and a parallel insight into the significance of Catholicism as it reigns within human life be had, there should be no dispute as to which view is correct.

A novel in a general sense may be considered a literary narrative of fictional characters, interpretative of life. Most well-meaning Catholic literary dilettantes, particularly clergymen, would expect such a definition to mean an interpretation of fictional life rather than a fictional interpretation of life. A novel must be primarily an interpretation of life. The so-called Catholic novels concern themselves almost exclusively with conversion, reconversion or sacred vocations. The consequence of such an interpretation of life is that its audience (and why not non-Catholics?) must wonder whether Catholic life, particularly its intimate features, is very boring or too scandalously stark to be publicized. There is no reason in the world why the buoyancy and bravery of struggling to live as a Catholic should not be the theme of a Catholic novel. Is there any real reason why most Catholic novels be pivoted about the conversion of an aged British aristocrat or an esthetically inclined dowager? Should it not be admitted and realized that any feature of Catholic life—and Catholic life is human—is the prime concern of the Catholic novelist and the prime product of the Catholic novel?

The Catholic novel must, of course, be interpretative of Catholicism. Not the Catholicism so succinctly defined in Catechisms and apologetical treatises but that religion which dominates and recedes and again recovers in the heart and mind of the Catholic. The Catholicism, for instance, which surged through the erratic but mystic Jacopone di Todi so beautifully interpreted in Helen C. White's *A Watch in the Night*. That Catholicism, to take another example, which profoundly illustrated the gallant chastity of sincere priests as intimately etched in Willa Cather's *Death Comes For The Archbishop*. Not the Catholicism which bore the merited ridicule of the literati in Owen Francis Dudley's *The Masterful Monk*. Nor that Catholicism which would

milantly irritate any sensible reader as evidenced in Eric von Kuhnelt-Leddihn's *The Gates of Hell*. The novel can not be an apology for Catholicism just as an apology for Catholicism can not constitute a novel. The Catholic novel must be an interpretation of life Catholicized; a picture, if you will, tho never pornographic. The Catholic novel should never be a photostat of the Creeds but a photograph of believing Catholics. The Catholic novel is to be an interpretation of Catholics striving to live for the principles of Catholic life.

This discussion, then, resolves itself into the conclusion that the Catholic novel must be as revealing as a gossip columnist, as sublime as an act of worship, as cautious as a conscientious chaperon, as magnificent as the window of an unaged European cathedral. It must be revealing; it must uncover the most elemental influences in human life. Only a literary artist can satisfy this demand, for he must express the value of Catholicism in human life by impressing upon human life the value of Catholicism. It must be sublime; it must be able to recreate for its readers the invisible bond of the Mystical Body of Christ. An appreciation of such is required in Catholic life, for such is the essence of Catholic living; consequently, Catholic life can not be interpreted unless the novelist is imaginative enough to convert the abstract into the concrete and the concrete into the abstract. It must be cautious; it must never for the sake of literary craftsmanship juggle or obscure a dogma or a principle of Catholicism. Yet it must be ever aware of the variability of human conduct regarding such principles and dogmas without admitting them to be variable. Consequently the Catholic novelist must be a man of thought; he must be able to sense and describe the interplay between principles and practice in human conduct. Finally it must be magnificent; it must reflect all the beauty and grandeur of human souls as they grope and crawl, yet ultimately run, to the goal of everlasting glory.

This is a suggestion of the criterion of a Catholic novel; perhaps as a suggestion it is inadequate, maybe as a criterion it is more so. But as a suggestion it demands that the Catholic novelist leave the drawing room or the Deauville villa and go down into the earth, if not come down to earth. It spurs him to quest among the men and women who snatch an hour or so from their only merciful repose, sleep, to attend the Mass or visit the Blessed Sacrament. It seeks his attention beside the factory girl's machine as she prayerfully preserves her virtue

against the leering advances and insults of a foreman. It challenges him to walk as bravely along the docks with a conscientious longshoreman whose unsullied loyalty to the Holy Name Society forces him almost tearfully to combat the blasphemy and profanity of his fellow-workers. It asks nothing but that the Catholic novel be an authentic revelation of Catholic life, for such is the only requisite that can be demanded.

CHRISTIAN CONTROVERSY

FABIAN MULHERN, O.P.



CONTROVERSY is a hard word. It connotes polemics; is associated with a chip-on-the-shoulder attitude, with belligerency. Men who have a point to urge would prefer not to be termed controversial. There is something a bit reproachful in such an epithet. One modern writer quite completely anathematizes controversy; outlaws it, remarking that what the Church needs is not controversialists, but Christians. Quite evidently this implies a divorce between the ideas of Christian and controversialist, and frowns on a juxtaposition of the two words. Yet, the fact of the matter is that Christianity and controversy are intimately bound together. The history of the Christian Church stamps upon her this term which the smug complacency of men views with alarm. A controversialist is shied from because it is feared that he might instill dissatisfaction with the existing order of things. That is one reason why Jesus was hung on a Cross,—because He urged truth against the prevailing falsehood. His Church has to do the same even if it means another Cross.

Controversy has one real meaning,—the turning of arguments against the opinions or convictions of another. It implies the uprooting of falsehood and the implanting of truth, but first the uprooting of falsehood. The second cannot live except at the cost of the other's death. When it is claimed that the Church must be controversial, this one thing alone is meant,—she must go right out into the enemy's field, dig up the tares which he thinks are truth but which she knows are not, and plant in their stead the seeds which she knows to be truth. When the Prototype of all Christian apologetes gave His commission to the group of men into whose minds He had tried to drive the truth of things during three long years, that commission was given in language which was not hortatory. The "GO teach" of that sublime command which was an entrusting of something Divine to human beings, was an uncompromising imperative, an order which would abide no palliation were the salt to keep its savor. "Go Teach!" Jesus said "teach," not "inspire." The time enduring obligation which was laid upon the Apostles and upon all the apostles to come was not to

be a task of awing men into the Church by miraculous works, nor yet of winning them to the Faith by prayer alone. Miracles there would be aplenty, especially in the beginning, and these might hasten conviction, but miracles, really, were none of the Apostles' business. They were God's concern, and would take place as He willed them. Prayer, too, might be in some cases the only medium through which conversion was obtained. To some would be given visions, to others inspired conviction would come on a sudden, yet to the pioneering Apostles, our models, was given the command, "Go teach."

Often, this truth has been overlooked. In an over ready willingness to discount the part which the Word of God assigned to the words of men in spreading His Revelation, some have underestimated, almost to an extreme devaluation, the rational side (perhaps it would be more correct to say the rational foundation) of the Christian Faith. Controversy as the forerunner of Faith has been branded a stranger at the board of Christianity for fear of shrinking by too human ideas a doctrine which is Divine. But, even He who stressed so often the mystery which enshrouded His Father, did not disdain the light of reason which might lead men to the threshold of accepting that mystery. Far from disdaining it, He used it time and again. Often, the Doctors of the Law—the teachers of Israel—found themselves stunned into silence by the cogency with which the carpenter from lower Galilee met their self-justifying interpretation of the Scriptures. Prejudice, generations old, had cemented into the mentality of people as well as priests, leaders as well as led; notions of God, of the Law, of the Messiah, which only the keen edge of sharp—sometimes incisive—argument could dislodge. Christ did not hesitate to use it. How many times did He take the text, which time-honored interpretation had twisted, and thrust it home, true and straight, to the very heart of their specious reasonings? The pages of the New Testament are redolent with the appeals to human reason of Him who was Divine. Nothing was hid from Him, but it was through the gelatine mask of human thought that He let shine His supernatural doctrines lest the mental eyes of His listeners be blinded.

The God-Man had prepared the way for the victory of Faith in men's hearts by first laying low the embattlements of reason, by razing the barrier of preconceived prejudice. The men of God who carried His message, adopted the same tactics. Because of error men withstood truth. Controversial teaching would be its battering ram. Hardly had the sound of the Pentecostal wind ceased to be heard in the city, when Parthians and Medes and the representatives of other

lands gathered at Jerusalem heard the voice of the new Peter intoxicated with Grace, proclaiming the revelation of Jesus, so lately crucified. Anything to bring the truth home! Anything to open up those minds; to prepare them for the Grace of Faith! Scripture, Tradition, History,—all had some purpose to serve that Jesus Christ might be preached. Paul, in the weary journeys which might do honor to a modern globe-trotter, flung into the teeth of learned and unlettered alike the challenge of his doctrine, now urging the inspired word, again taking up the rapier of dialectic. In the Areopagus, it was one of the Athenians' own phrases that he used as the preamble to his discourse; at Antioch, his major premises were drawn straight from the Old Testament. Always and ever he was ceaselessly urging the reasons for the Faith that was in him. He had written that "Faith cometh by hearing" and he would not contribute to its absence by failing to preach.

The Gospels themselves were but an outgrowth of all this preaching. Each betrays its own distinctive notes and special viewpoint, because they all take their own way of showing the Child of Mary was the Promised One of God and that He gave a message. Matthew wrote for the Jews and his Gospel is replete with citations from the Old Testament prophecies, paraded to show that Christ fulfilled them. In the second account of our Lord's life, the Old Testament plays a minor role. Mark's work was destined for the Pagans and he makes much of the miracles to the end that they might see in Jesus, not the Messiah, but the Son of God. Of Luke it can be said that he is more the historian. He travels over the scene, interrogates the witnesses, sifts the evidence and then lays it out lucidly and succinctly for all to see. The Beloved Disciple, writing last of all and to readers mostly familiar with the story, dwells more upon the teaching of Christ. His object perhaps was not so much to convince men of our Lord's mission as to drive it home deeper and deeper into the minds and hearts of those who lived in the midst of dangerous heresy. Yet even here the element of controversy is not lacking. Ever and again it is to the idea of Divinity that he returns. Jesus was not alone Son of God, but "was with God, and was God." All the Evangelists knew the dust which notions long entertained throw into the eyes of even the best intentioned; they had had familiar experience with it. Jesus had taught; they must teach. He had argued; they must argue.

None of the centuries which followed the Age of Faith is lacking its great controversialist, or apologist,—call it what you will. Atha-

nasius wore out his pen as well as his life in hammering the Arians. Augustine contemned nothing which his prolific mind, versed in all the philosophies of his day, might turn against the Pelagians. His love of God was his life. His discovery of Christ was the open sesame to a happiness which all his earlier knowledge and profligacy had never secured him. Yet, with him the head ever kept pace with the heart, and the intricate representations of his heretic enemies met with a relentless logic which never left the most ingenious knot unraveled. He was after souls, and if he has been called a philosopher of the heart, still it was through the mind that he first tried to reach his victims.

The list is long. It grows with the centuries as the seamless cloak of Christ's doctrine is unfolded by His Church, and as the refinement of knowledge increases. In the thirteenth century, all the learning and all the controversy of the years was crystallized in Aquinas. His Father, Dominic, had given his best years to doing battle with the Albigensians. Indeed, his first taste of apostolic life had been a night long dispute with a heretic, and his daily fare thereafter had been long drawn out controversies with the learned Cathari. Thomas enshrined in his works arguments one thousand years old when he touched them. His smaller *Summa* is quite plainly branded *Contra Gentiles*. The greater is but a highly systematized series of arguments urged against errors old and new. If its texture is expository, it is built on a framework of controversy.

Closer to our own times there is Newman. Through his incursions into history, he aroused England with a movement whose end is not yet. Who will say where the influence of the Tractarian Movement ends? Who can gauge the stream of converts which started to flow towards Rome because of the words penned by the wan and scholarly Cardinal? Too, there is Lacordaire. He was the forerunner of a new and broader outlook toward the Church in erudite circles, when he startled the learned audience of rationalists in the Cathedral of Notre Dame by his appeals to the Reason which they worshipped. He drew them on after him, right up to the portals of Faith, by a rope that was of their own making. His Faith was beyond the ken of mere reason, but when he mounted to Paris' most famous pulpit he knew to whom he spoke. To them the language of Faith, of Theology, was a dead language. To them it meant nothing. Rationalists they were, and were he to point where true rationalism led, it was on their own grounds that he must start. He did.

There is no overlooking here of the distinction between natural

knowledge and supernatural Faith. A man is not fitted into the Faith with a shoe horn of argument as simply as feet are eased into new shoes. This would be naught but heresy. Faith, the belief in God's revelation which is crystallized in the Church, is given gratuitously by the Giver of every good gift. It is not merited, it is not earned. But, —and this cannot safely be overlooked—God's Providence works through secondary causes, and in the case of bringing a man to see the light of truth, He works through men teaching men. If Faith is a door which only the Divine *Fiat* can open, it is ordinarily through the corridor of Reason that the portal is reached. Some believe on a sudden without ever tracing their steps through the tortuous maze of complicated arguments, and without the soul shaking agony of perplexity and wonderment which so often attends such a journey. Others think, enquire, study and learn; yet, to them the door ever remains shut. These are exceptions, a fact to which experience witnesses in the multitudes who have come to sit down in the Kingdom of God on earth through the ministration and aid of those to whom the Christ committed the office of teaching. Our Doctors and Fathers and teachers established a tradition, left us a heritage. They did not fear that because they partook of controversy they might exchange the inheritance of Faith for the pottage of mere controversy, and we, of the present age, when discussions of religion are so rampant, cannot do better than follow the example of our betters. Their efforts have developed and flowered into our modern science of Apologetics. It is not a variety of histology which places under a microscope the tissue of Faith, but rather a kind of astronomy which charts the interrelation of Reason and Faith. To show that though Faith moves in an orbit of its own, still it never clashes with reason; in a word, to show that Faith is reasonable,—this is the principle function of Apologetics. Is it complicated? Of course! It cannot help being so. The giant telescope on Mount Wilson which is used to mirror the far flung celestial bodies is a very complex instrument indeed. In view of the two thousand years which separate us from Christ and the clouds of obscuring contentions which have intervened between our times and those of Jesus, our manner of bridging those years and piercing those clouds can hardly be less intricate.

This is an age in which Apologetics is peculiarly fitted to the needs of the time. Prejudice is not so militant. General education is better. Truer interpretations of history are being advanced. More people are ready and willing to think out the truth if it is offered. These things, in view of the quiet sanity and confident peace which

marks the claims of the Church while all other voices are strident and discordant, open to the Church quarters heretofore forbidden her. We have a synthesis of thought, a fabric of rational argument, which can not but convince when seriously and sincerely examined. Every opportunity to use it should be grasped. It is not consonant with the Goodness of God that He should bar from His kingdom on earth those who seek it with the best possible intentions. It is our duty to light their journey thither with Christ-like controversy.

What the Church needs is not antagonizing controversialists, and not apathetic Christians, but rather the happy mean, the Christian Controversialist with a head for arguing and a heart for urging. From Christ to David Goldstein, the Church has been forcing herself upon the minds of men that she might get to their hearts and finally possess their souls. If some have been antagonized and discouraged, no matter: the light must not be extinguished because a few have been burned by it. On street corner and in cellar, from motor van and rostrum, the work which started in the temple court and on the Mount must go on. Christ said "Teach," and teach we must. And if the Church seems to be cheapened and vulgarized by our bringing of doctrine out onto the highway, where its exponents are sometimes spit upon, again no matter! It was on the broken cornices of Roman Temples that a despised sect of slaves and foreigners reared the cornerstones of its cathedrals. Controversy in His name was the mission He gave us. It has worked before. It can work again.

SAINTS AND REALISM

LUKE SCHNEIDER, O.P.



HERE is little reason for surprise that the character Philonous in Maritain's "Theonas" failed to realize his fond hope for a laboratory diagnosis of the thing we call sanctity. Nor is it to be wondered at that his advertisements in religious sheets and ecclesiastical reviews did not bring a flock of saints applying to be specimens for the purpose of such a diagnosis. However strange such carrying on may appear, the world is far from void of those who are desirous to discover some purely physical basis for the many queer phenomena that characterize hagiography. Philonous admits that the idea of sanctity as proposed by the Church of Rome is quite unintelligible to him, when he hopes that same Church will come to a realization of her error in applauding the many "Mary" types, who apparently leave scarcely an impression on the world. He is, however, in admiration at the many "Marthas" of the Catholic Martyrology. He slaps the Church on the back, so to speak, for her good sense.

The Catholic mind, however, is not in the least perturbed that the Saints are misunderstood. Did not the world misunderstand them when, and perhaps because, they were in the world, but not of it? However, Holy Mother Church does not wonder at such an enigma. We can analyze sanctity and quite in a laboratory fashion. Our laboratory, however, must be equipped with more accurate instruments than the dull knives and needles of a materialistic sort. We must apply reason, keen reason and precisely allied to truth.

To start our experiment let us run hurriedly through a bit of hagiography. We shall choose a specimen at random. But what a diversity of characters, what a variety of interests we find. Indeed we can easily understand how hard it is for one outside the pale of the Church to comprehend the medley,—a Thomas Aquinas and a Bernadette, a Little Flower and a Peter Claver, a Joseph Cupertino and a Thomas More. Let us attempt to discover the common denominator that balances the lives of all the Saints.

Truly it does seem a motley cast of characters. Bernadette, a peasant girl, signs of whose ignorance are to this day exploited at

Lourdes, one seemingly too ignorant to play and who, we are told, found no words when she wished to pray! How can such a one be set up on a pedestal beside the Angelic Doctor? Truly Thomas was called the "dumb ox" of Aquino, but the world did feel his presence. Here was a genius; his tomes are found the world over. And then we have Therese of the Child Jesus, so annoyed and so tried by such a small thing as the nervous jingling of rosary beads by a Sister companion. And she too follows the same Lamb as Peter Claver. Yes, Peter was a slight and little man, but what power he had in the effacement of most hideous and repulsive human misery! Daily he joyously slaved over negroes cancerous and leprous spiritually as well as physically. Finally there is Joseph. Why, here was a man whom the world deemed fit for an asylum. Over and above his sad plight in matters of health and intellect, Joseph was utterly lacking in personality. He knew better than anything else how aggravating such an ass as he was must be. And yet he is coupled with the noble and witty chancellor of England, a man so full of personality that the loss of his good graces brought remorse to so ignoble a thing as the conscience of Henry VIII. And thus we might continue and find many a startling paradox in the lives of the Saints. Yet all are Saints and in their sanctity there is a trace of the unity of God. In the life of each and every one of them there is a holy love and firm conviction of the Truth.

Peering through the many systems of thought that have permeated and now do permeate this world of our's, we little wonder that our Saints are so misunderstood. We realize the glory of our Faith and render thanks to God for it. Because our Faith does not support the peculiar notions of these systems, the use of the terms "progress" and "perfection" becomes wholly unintelligible to us. "Progress" is the big shout; indeed it is a noble cry. That there is need of progress, and constant progress, no sound thinker will deny. But just wherein progress is to be made is the point of contention. Is noble man to stoop so low as to suppose this progress must be a mechanical thing, a constant material increase, a mass augmentation of productivity? Or shall men even be content with an artistic and intellectual progress as an end in itself? Many a contention will be raised, no doubt, in favor of each of these types of progression. The material minded will ask that we take cognizance of the great alleviation of suffering that science has effected. It will be maintained that certain rampant diseases have been wiped out. Suffering, I would be led to believe, will finally be found no more in this vale of tears,—the vale, inci-

dentally, which has required the blood and life of the Master, the Son of God. We are to have the vale without tears, a certain Eden so to speak.

I would ask: Has suffering been lessened in any considerable degree? It is certainly true that some particular physical evils have been dealt with, and nobly so, to the good of the universe; but what of the multiple new afflictions which seem to pop up from nowhere? Is it not true that men meet with new possibilities of suffering with practically every new invention? Then, again, what of the stepping down from higher things that follows upon such a lowering of one's end as to place it in merely the dissolution of suffering? This is really to add suffering to suffering, whereas the Sufferer par excellence offers us "grace for grace."

The degradation resulting from such an aim is well brought out by a certain newspaper article I had the fortune to come upon. As I picked up the morning paper my eye fell upon a picture of a face. Indeed there was more than a tinge of uncomeliness in Mrs. X's face. Naturally I wondered what her claim on fame or notoriety might be. Reading her story I found that she was advertising for almost the miraculous. Mrs. X offered any price to any surgeon who would find it possible to touch up her face. In fact, she went so far as to offer her life should any man have an untried experiment of which he was hopeful,—and all because she felt she could not go on living with such a face. Whether it was a humanitarian move or one resulting from pure pride is beyond my ken. At any rate it was certainly a most irrational proceeding.

The case, indeed, is an extreme one, but we can often grasp things more readily in their exaggeration. I make so bold as to say that reason allows for the assertion that Mrs. X might live on to a happy old age. Her life could be a success and she could even arrive at a comparatively full human stature, in spite of that ugly countenance. There have been Saints whose cross of this particular nature was much heavier than Mrs. X's. Yet these Saints did arrive at their full human stature and supernatural perfection. And how, I would no doubt be asked, was this to be accomplished? I make answer that they acted upon a reasonable Faith. Since we deal with sanctity as it is backed by reason let us give ear to one most competent in both the field of sanctity and the field of reason. Hear the bellowing of the Dumb Ox of Aquino.

In his commentary on Aristotle's *De Anima* the Angelic Doctor says that the knowledge of the soul would seem of great profit to all

the truth taught by the sciences. This statement is not made thoughtlessly. In psychology he sees in a certain sense the key of the sciences, in so far as it treats of the form or soul which renders possible all our knowledge and human movement. If first the existence of the soul and its spirituality and final end are unknown, the possibility of true progress is precluded. Here is a point of departure, the struggle for knowledge of the soul. Here, right at the start, we fear that Mrs. X, a member of a superficial age, has dropped behind us; her scratch is not even skin deep. Had she ever been guilty of some small amount of introspection, her mind might have come upon enough truth for a start. A continuance of such introspection, together with a consideration of the things around her, might suggest to her mind a few such questions as Doctor Behn places in his synthesis of Thomistic Doctrine: "Who, then, does see the whole of timeless truth, in whose presences does order come into being, who does establish the ideas which govern the cosmos?"

In fact, it is from the expansive treatise of our learned Saint, enamoured of knowledge of the soul, that we learn the order of the thing as a thing and in its relation to every other thing. Upon it he built a strong superstructure, a defence for those who least need a defence,—God's Saints. Comparatively few among them were much concerned with "ens ut sic" or fully understood the terms "media" and "finis." Yet their every action was in absolute harmony with these realities. They drank of truth at the spring that was the Faith. They knew that God was loving, that their humility was not a falsehood, that they were living members of the mystical body of Christ, Who said: "I am the Truth." Once the soul was established in all its powers, the Angelic Doctor found it a comparatively easy matter to draw a diagram of its relation to all other things. He proceeded to analyse it in its causes and then to analyse its causes in their mutual relations. Man, he found, was a wondrous creation. Not only did Thomas arrive at the superiority of the soul over the body, but he saw God at the very peak of the hierarchy of being. For St. Thomas, perfection lay in subjection of the soul to God and subjection of man's lower faculties to the soul. He gives a peculiar preeminence to the reason, but it must be remembered that it is to the will he gives the preeminence in the conduct of a moral life.

Now the nobler faculties of man, reason and will, are agents not of transient, but of immanent action. Hence it is that we spurn the opinions of those who place the whole essence of progress in an external activity that is an end in itself. In its own order, of course,

such progress is a marvelous thing, but for the purpose of developing to full human stature it is purely accidental. It can never bring contentment to any individual or perfection to any group of individuals. That such perfection ever come, progress must be founded firmly upon the noblest of all discursive knowledge, namely upon staunch and tried principles of metaphysics. Such perfection comes not from a constant change, but rather from an augmentation of truth,—which truth is by its very nature adequated to reality. It is above all not a fiction, labeled "truth" by reason of apparent utility to the emotions and whims of the individual. Through metaphysics we become acquainted with the hierarchy of being. From this hierarchy we learn the true order of things. The means are all subordinated to the First Cause, the Alpha and Omega.

Once this relation is firmly established in the minds of men, rule and government take on an entirely new aspect. Man who is bound to a certain perfection, sees the importance of the proper direction of his every act. Nor is he apt to misinterpret St. Paul's "war of the members," nor be too much intimidated by it. He knows he is from God. His body is not a thing essentially hostile to the soul. He sees the end of all creation, the harmonizing of all things to the glory of God. Thus he has a foundation for his moral life, which in practice must be in accord with the directions of the Lawgiver, if his final end and highest perfection is to be reached. Discord on the part of the human will is a deflection from the true moral order. Such a deflection is nothing other than an inordinate affection—that is placing one's end in a created thing rather than in God. For this reason does the saintly Doctor teach that all evil is the mistaking of means for the end.

Thus we find the deplorable truth that Mrs. X's unwholesome quest for a pleasing face was the true evil of the case. Her uncomeliness was given to her to use as a means to higher things, namely the things of God. She forgot her end, if ever she was convinced of it. She failed to learn the lesson of happiness,—sacrifice, taught by the blood besmeared Christ, the Son of God made sorrowful unto death "even to the death of the Cross."

Herein, also, we discover the irrationality of an activity for activity's sake,—the futility of it all as far as real progress is concerned. Herein we see the reason why so many "no 'counts" (to the mind of the worldling) have been raised to the altar. A desire for truth soon grew into a flaming love. Because of their love, they drank ever more deeply of Truth. So permeated did they become

with it that they could not but live it. But these "no 'counts,"—were they so void of action? How many of them have been stretched on beds of pain because the clay could not stand the activity, the progress to perfection that flourished within. Indeed, it is true that Christ said: "Martha, Martha, thou art careful and art troubled about many things; but one thing is necessary. Mary has chosen the better part, which shall not be taken away from her." Martha, however, was not to be denied that "best part" entirely. She must have profited much from the Master's rebuke, for she passed to her eternal reward a Mary. So, too, did Bernadette, and Aquinas, and Therese, and Peter, and Joseph, and Thomas, and every other Saint canonized and uncanonized. It was the "Mary" in them that pulled them through.

PHILOSOPHY WITH A HARMONY

WILLIAM CURRAN, O.P.



O the system of Descartes properly belongs the denial of the truth that constitutes the very essence of the harmony in the universe. It is strange indeed that that thinker whose argument for God's existence is so like a child's confident assertion of something that must be true should destroy for his disciples the evident likeness to His divine essence that the Heavenly Father has given us in the order of the universe.

Descartes, who could by intuition know his existence prior to any self-evident first principle of speculation, destroyed for himself and his disciples the place his existence filled in the harmony of the universe. "Cogito ergo sum," "I think—I am." But *where* in the order of God's creation "am I,"—that order, a consideration of which is sufficient of itself to force man's reason to conclude the existence of a first and perfect architect?

Since Descartes understood man to be a creature composed of body and soul, above the brutes and "a little less than the angels," it might be difficult at first sight to understand just how he denied man his place in the universe. Yet he has done so as truly as if he placed man on a level with the brute.

It is not so much, then, a question of the denial of man's location in the harmony of things as it is of the denial of the true function which man fulfills in that place.

The root, of course, of Descartes' doctrine in this as in other fields is his theory of Exaggerated Dualism. Spirit and matter, although both exist in man, are antithetical. They can never be so interwoven as to form one nature and one principle of action. In some strange manner bodily movement accompanies the operation of the soul. The prince of rationalists here, as elsewhere, parts company with the rational and embraces the fanciful. He himself never followed his theory to its logical conclusion. It was left to Geulincx and Malebranche to develop the Occasionalism and Ontologism to which Descartes' doctrine naturally led.

In order to point out the true beauty of the harmony which Descartes' system would destroy, that harmony must be seen as a whole.

Matter and spirit which are antithetical in Descartes' system must be reconciled in the true and perfect harmony of the universe.

In its lowest state matter is non-living; in a more perfect state it has the perfection of life. Living matter is found to be either vegetable or animal. To the lowest form of life, i. e. vegetable life, belong growth by a vital process and reproduction.

To these proper operations of vegetable life the animal adds his proper operations, viz. sensation and locomotion. He does not, however, add these as things merely superimposed. In the animal the vegetable functions themselves, the process of growth and the power of reproduction, become sensitive.

Thus far the purely material order has been considered. In the realm of animated material substance two classes have been distinguished, the vegetable and the animal.

The perfection of order will be better brought out by leaving for a moment the material and turning to the supreme in the spiritual order. This perfect spirit, pure act, is God. In the descending order, the next place is held by the angels, pure spirits, free entirely of any composition with matter.

How, then, are the two orders to be reconciled? Descartes would answer that they can not be. They exist truly side by side in man. But there is no true union of the matter with the spirit. The soul acts and in some mysterious way the body acts with it.

If ever a rationalist, led on by preconceived notions of how things should be to conform to his theory, passed over the obvious and gave imagination free rein, Descartes did it here. He admitted matter; he admitted spirit; he admitted the existence of both in man and then denied the obvious conclusion that their union is perfect and complete, that their union constitutes a single principle of operation.

This conclusion, the perfect harmony of the universe demands. Animate matter, found in its lowest form in vegetable life, is perfected in animal life. Spiritual creation, perfect in the angels, finds in man a bridge to material life.

Man is a rational animal. He is at once the highest in the material order and the lowest in the spiritual order. In man to whom St. Thomas repeatedly refers as "a little world," are to be found three species of life, vegetable, animal, and intellectual, all vitalized by the one principle, the human soul.

Descartes can be said to have had an exaggerated conception of the gap that lies between matter and spirit. And yet, as far as the gap itself is concerned, it can not be exaggerated; it is infinite. But in-

finitude is not synonymous with impossibility. It is one thing to say that the gap is infinite and quite another to maintain that it defies negotiation even by a power that is divine. No one is more conscious of the gap between matter and spirit than is the Scholastic, but he will not make this a reason for shutting his eyes to the stop-gap that he finds in man.

Nowhere is this perfect order better exemplified or more thoroughly apparent than in the Aristotelian-Thomistic theory of knowledge. This theory depends upon the truth of the Scholastic doctrine of the harmony of the universe and in its turn vindicates that doctrine because it so perfectly fits the known facts.

Since knowledge is a perfection which in itself contains no limitation it can be applied in general to every being from the lowest creature endowed with sensation to the Creator of the universe. It is limited or not, therefore, by reason of the subject who possesses it.

The lowest creature capable of acquiring knowledge is, then, the brute. Here is knowledge limited indeed. Of itself infinite, knowledge is to be found in the brute in the state of its greatest limitation. The brute knows things but he knows only individual, concrete, and corporeal things and his knowledge does not lose its corporeal character.

Now purely spiritual creatures can not obtain their knowledge from corporeal things. To do so would be for them an imperfection. God's knowledge has its source in His own essence with which His knowledge is identical. The knowledge of the angels is obtained by the impression of purely spiritual species or forms. They can in no way depend upon material creation for their knowledge.

The gap here between brute knowledge and angelic knowledge is readily apparent. The brute can not rise above corporeal knowledge. The angel can not stoop to it.

Perfect harmony demands their union and finds it in man,—an animal receiving from the corporeal world individual, concrete, and corporeal forms and by reason of his spiritual principle, transforming these into universal and spiritual ideas.

And what is true of the problem of knowledge is true of other problems. The sanction for a retreat from reality in this initial question of harmony is an increasingly fanciful explanation of dependent and related questions. So that at last the simplest actions of every day life must receive complicated, imaginary, and utterly ridiculous explanations that bear no trace of reality or common sense. As Harvey Wickham so truly said, "Everyone is a Scholastic at two but by

dint of learning a sufficient number of things that aren't true many lose their early grasp upon the theory."

In the light of the Scholastic doctrine of the harmony of the universe a point of interest is the consideration of the hypothetical convenience of man's existence. That is, postulating the existence of lower creation, the existence of man is so pressingly demanded that without him the order of things would be destroyed. The harmony of the universe is such that all things having come out from God all things must be returned to Him. Now brute creation knows only the individual, concrete, and corporeal, and in the brute knowledge must remain in that state. Man, however, although he first knows things as individual, concrete, and corporeal, later by means of his intellect transforms sense knowledge so that it becomes knowledge of the universal or the essential. And knowing God and knowing things and that they have come out from God, man returns them to Him. The angels can not do it, for their knowledge does not come from corporeal things. The brute can not do it, for his knowledge embraces only the corporeal, and below the brute not even this knowledge is to be found. So that given corporeal creation, man with his peculiar knowledge born in the senses and perfected in the intellect is the final touch that perfects the whole, the last stroke that betrays the master's handiwork.

This, then, is the beautiful order Descartes would destroy. This is the obvious and perfect harmony established by God, simple with the simplicity of the divine intelligence that conceived it, beautiful with the beauty of the divine essence which it intimates. No artist's brush, no poet's melody can ever touch it for the artist and the poet here is God. And Descartes would slash the Master's canvas; he would sound the sour note in the song that God has sung.

A CREATURE FACES CREATION

RAPHAEL GILLIS, O.P.



CREATION! What a depth of meaning does that word con-
note! The production of the universe from nothing awes
one no more by the gigantic scope of the operation than by
the power and majesty that it presupposes in the Creator.
Awe and wonder impel us to attempt to reconstruct the scene of
creation, to turn back the pages of the history of the world to that
moment when time began,—“In the beginning, God created heaven
and earth.” We may even attempt to picture the void preceding the
work of the six days. With a growing semblance of accuracy we
might attempt to reassemble in phantasy the beauty and order of the
Garden of Paradise, dominated by the first man in all the perfection
of the state of original justice. Inaccurate and fantastic though our
imaginings be, they seem definitely clear, when we attempt to imagine
the operation of the Omnipotent God in bringing all these things
about. Our imaginations utterly fail in attempting to fathom the
depths of that Infinitely Spiritual Being,—there, only Faith and rea-
son are of any avail.

One's views on creation are founded on, formed and perfected
by the breadth of his vision of the world about him. The atheistic-
materialist point of view sees nothing but matter, varying according
to size and shape, but without any purpose or reason. It perceives
no trace of order—no evidence of the Supreme Intelligence at work.
Matter is their standard, and they conclude that matter is the only
existing thing,—matter eternal and unproduced. To the materialist,
creation is a misnomer, a myth. He scoffs at the mention of the
Supreme Intelligence, Creator of all things, because immersed in mat-
ter he cannot rise above it.

Less negative but none the less opposed to the Christian teaching
is the doctrine of the pessimist on creation. He admits of an Ab-
solute Being, but in such a distorted sense that it diametrically op-
poses right reason. Edouard von Hartmann, disciple of Schopen-
hauer, has designated God as the “ens inconscium,” thus denying to
the Creator any intelligence whatsoever. Why? Because the pessim-
ist sees life as a succession of frustrated desires and a continual
hungering after unattainable good; hence for him self-annihilation

is the one good act of a human existence. Indeed to one in this position, it was a sorry day that saw the creation of this world of ours, for von Hartmann has called creation "the sin of the absolute."

To an observer, however, who sees the world about him in somewhat broader scope and who will not jeopardize right reason by entertaining preconceived prejudices, the world in all its perfection and order will produce abundant evidence that God exists. The God of infinite perfection and holiness has written this truth in the book of nature. "For the chain of causation, constantly indicating something still more primal than the cause immediately discerned, points with satisfying clearness to a First Purposive Cause, when observed by an unprejudiced mind." In the realm of efficient causality we find potent proof for the existence of God. Perceiving an effect we seek its cause, to which the effect is subordinated and upon which the effect so depends that if the cause did not exist, the effect would not exist. If this cause is not in itself uncaused we must in turn seek higher, until we arrive at the First Cause, uncaused, which is God. For in such a series of causes, so subordinated one to the other that the lower cause will not exercise its causality unless moved by a higher concurring cause, we cannot continue into infinity (else there would be neither the final effect nor the intermediary causes), but we must finally arrive at that Cause Who depends upon no other for His Causality. We perceive the motion of the leaves,—an effect caused by the wind. The wind in turn we find is being caused by the warming action of the sun. We proceed to the sun and, finding that it too is but a created part of this universe, we seek that which caused the action of the sun, and so we continue to the conclusion that there exists a First Cause, Who is uncaused—God.

"In the beginning, God created heaven and earth." God created—He brought things into existence by the omnipotent "*fiat*" of His Divine Will. We find no reference to the eternal unproduced matter of the materialist, who would thus deny to God universal causality and curtail the infinite scope of His omnipotent power. That God did create the world, we know not only from Revelation but also from reason. The act of producing beings from nothing—creation—requires infinite power, which belongs to God alone. Infinity yawns as a chasm between nothing and something, and this gap can be only negotiated by infinite power. Such power can be possessed by God alone, since the power of operation is in proportion to the nature of each being. Thus each created being, finite in nature, would have been powerless to perform the act of creation.

The more we consider and contemplate the Perfection of the Infinite Being, the stronger becomes the impulse to seek the reason for creation. The finiteness and imperfection of creatures prods one on to discover why God willed to bring this world into existence.

We know that God is an intellectual Being possessing an infinitely efficacious will through which He acts. The reason for creation must be in God Himself, for He is absolutely independent of any final cause outside Himself. The motive for creation is the goodness which God wished to communicate to His creatures,—not out of indigence, but out of the abundance of His goodness.

From the lowest form in the realm of created being even to the highest there is a likeness or similitude of God's Perfection. Irrational creatures really reflect it although very imperfectly, for to inanimate bodies, the lowest in the scale, existence is given by Him Who is Existence. Plant life is on a higher plane and receives life with its accompanying immanent operation. To animals a greater gift is given, for, although rooted in matter, the faculty of perception through the senses is an additional perfection. Thus in seeking their respective perfections, each higher grade approaches closer to the Font of all good even though infinity intervenes.

But to man has been shown the greatest love, for rational creatures participate intimately in the Divine Love. The spiritual soul with its faculties of intellect and will constitutes the subject of this gift. For in his soul, man mirrors though indistinctly God Who is a Pure Spirit; he is "made to the image and likeness of God." Through his intellect man can perceive the great munificence of God to man, portrayed in all the creatures of the universe. By his will man can offer acts of love and thanksgiving for these great gifts. This ability or capacity for such acts begets in man a duty and responsibility, for he alone of all the creatures of this world is capable of offering fitting thanks to the Creator.

True it is that all the acts of acknowledgement and love offered by man to God add nothing to His essential glory, for He is infinitely happy and complacent in Himself. His essential glory consists in His own perfections and in perfectly knowing and loving Himself. To know and to love Himself are the only acts necessary to God. However, creatures, manifestations of God's own perfections, and those acts by which His intelligent creatures know and love Him pertain to God's external glory.

Since the attainment of the external glory of God is the ultimate reason for the creation of the universe, an unbiased survey of the

world about us should reveal the working out of the plan of the Creator. Man has been constituted from the first the lord of creation—"constituisti eum super opera manuum tuarum,"—hence it is strictly his office to act as the spokesman of creatures in offering thanks to the Creator.

In the physical order, we find all things subjugated to man and ordained to his use and to the attainment of his ultimate perfection. Thus inanimate creation is ordained to vegetable life, which is ordained to animal life and all are in turn appointed for the maintenance of human life, in which glows the spark of spirituality—the medium by which man can fulfill his duty to the Creator.

However, in the intellectual order, this plan of the Creator is more perfectly realized. An observer who peers below the outer shell of material being sees in the world about him something more than just bodies,—he perceives each creature as the handiwork of the Omnipotent. Thus, taken singly each creature is an aid to him in the fulfillment of his mission, a reminder of his dignity as the master of the universe.

But could we only view the universe as a whole, could we but for a moment break down the walls of our own small worlds, if we could but grasp even imperfectly the closely interwoven web of cosmic activity, then would we begin to realize the tremendousness of the fact of creation. Then would we begin to marvel at the Goodness of the Creator. Then would we begin to realize the necessity of fulfilling our obligation to God. We would discern the hand of God ordering all things; we would begin to appreciate our position as master of all material creation in thanking the Creator for His benevolence.

Truly God's love for man knows no bounds, for He did not leave man in a purely natural state to render the debt of gratitude for creation. He raised him to a participation of His own life, to the supernatural state, showering upon man His special graces and blessings, so that man, the more perfectly fulfilling this higher mission of knowing and loving God not only as the Author of nature but as the Source of supernatural life, might attain the higher reward of the Beatific Vision.

BAN ON A PHILOSOPHICAL DIVORCE

MATHIAS CAIN, O.P.



HE Aristotelian-Thomistic synthesis may well be called the *philosophia perennis*. The test course of seven centuries has witnessed its birth as well as its growth, but death is a word having no affinity to the great work which Thomas has endowed.

If any thesis has dominated the thought of the ages it is the one which dissects, diagnoses and synthesizes the intrinsic causes of man, the being who is contemporaneous with the ages. In modern times we see the preposterous complications resulting from a more preposterous divorce inaugurated by Descartes. Although modern dualism derives from the embryo deposited by Descartes, the separation of mind from matter is no new malformation. Even before Thomas breathed, there raged throughout France a more fundamental aberration bearing the name Albigensian. And centuries before, there crowded about Augustine as if to smother him the lineal ancestor of French fancy—Manicheanism.

Thomas thought of Cartesianism and scrapped it before Descartes appeared. Augustine was not smothered by the Manichees; he broke their backs. But Augustine and Thomas built framework upon a rock, and the rock is Christ. They are doctors of the Christian theological science which guarantees to man his proper ontological status. They are witnesses to the marriage of mind and matter, for they testify that the purely spiritual Son of God was made flesh, that is, He united Himself to a nature which has matter for one of its essential elements.

Commentators become ecstatic when they discourse upon the Word made flesh, and it is to their eternal credit that they see the possibilities of so many profound doctrines in John's simple statement. They expound and amplify doctrines which ennoble man and establish him in the place where the Creator placed him as lord of this universe.

The science of metaphysics does not receive its data from faith, but the Catholic thought in the field of metaphysics has been free to expand because absolute truths accepted by faith act as beacons to

illuminate the pitfalls that lie open to engulf both natural and supernatural dogmas. The highest source of truth is Truth itself, and that the body of this truth, without disguise or laceration, had an official residence is certain. Empiricism snorts at revelation because blind guides prejudicially assert that revelation is as stifling to freedom of thought as the removal of the trachea is to inhalation. Modernists and Rationalists clamor for freedom, but they little realize that the men who are really free to think are the Catholic thinkers. Once a fact has been established a man can work on it, but since the so-called facts of Empiricism are in constant flux, present day thought is handicapped simply by a shortage of dogmas. Much groping ensues and chaos results. Thus we have to right and to left the melee of contrary and contradictory opinions about so many vital issues. Catholic philosophy, however, boasts a definite approximation to unity. It evolves from a positive foundation of first principles as they are applied to sensible data. If the human mind is guilty of no error in its reasoning and deductions, the scientific judgment attained can not but accord with revealed truth, and human science has positively climbed another step and stands looking down in mingled pity and contempt upon agnosticism. Faith knows no error, and reason too is a gift not given for nothing but endowed with power.

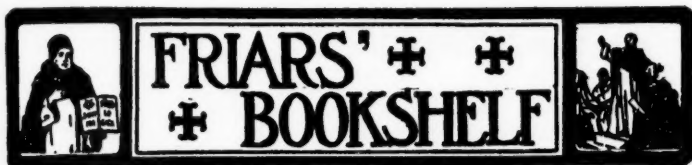
The philosophy of St. Thomas has not the same immediate object as his theology, even though the ultimate object of both these sciences resides in the analogical genus—truth. In each the points of departure differ for the reason that the principles of theological science are taken from revealed truth. Although the 'double truth theory' is no longer known by that name, the theory itself has never been relegated to oblivion, but jauntily perseveres like a retouched easter bonnet, even to our own day. The theory has a postulate which is made to pronounce with all the formality and finality of pseudo-science that faith is opposed to reason. Those, however, who do not dismiss logic as so much claptrap, even if they catch only a passing glimpse of Thomas' ontological grades, disdain to lower the expression of their science to any refrain which opposes truth to truth.

It is unfortunate that many real thinkers outside the church have not the positive help that comes of being a Catholic. We do not refer to the help which the sacraments give, nor to the movement of soul aroused by the exquisite beauties of the Catholic ritual; our reference is simply to dogmas. For example, we have a dogma which states that the Word was made flesh. No Catholic could believe that the Son of God, by an act of transubstantiation, was converted into this

flesh which is grass, because no reasoning man could hold for the transformation of Divinity into dust. But we do believe that the Son of God put on our humanity, that is, He took to Himself our nature and so marvelously united it to His own that He remains forever the God-man. This truth accepted by the Catholic mind is more certain than anything which can be established by the compass, meter or microscope. While riotous Manicheans, Albigensian zealots and deluded Cartesians ranted from the house tops about the divorce of mind from matter, and raved on and on into obscurity and contradictions, Catholic thought knew that the "eternally uttered Word" of God the Father had been united to spirit and matter and thus united persists into eternity. The Catholic moreover, knows with positive certitude that while the two are opposites, mind need not be estranged from matter. Plato, long ago, told of the involuntary incarceration of mind in matter; Descartes put a chasm between the two; Leibnitz permitted the two to cohabitate; Hegel and Schelling, by masterful stirring, concocted the hodgepodge which merged both subject and object into an absolute. Logic demanded that the followers of these last two merge mind and matter, but after the merger the assets remained frozen in the impossible state of idealism. One system alone, with no fear of an explosion tempers by an amalgamation the antinomies of mind and matter. We speak of Catholic philosophy as presented in the Aristotelian-Thomistic synthesis. This union of mind and matter in Thomistic philosophy does not look to revelation as to the reason for its verity, but for sanction upon its conclusions philosophy can look to a higher science, because that which is higher contains and is analogically indicative of that which is lower. Thus it is that the union of mind and matter subscribed to by Thomists, although demonstrable by reason, has sanction from the fact of the Incarnation. That this sanction does not indicate a wish on our part to make the mode of the hypostatic union equivalent to the mode of union between the two essential marks of man is evident, for we know that no such adequation is possible. But after we grant the diversity of the two modes, it remains a fact that in the Incarnation the Word whose nature is purely spiritual was joined intimately to human nature. Positing the fact of the Incarnation the Word was necessarily united to matter because matter is essential to human nature. Hence theology sanctions the doctrine which philosophy demonstrates that the joining of mind and matter into an essential unity is not only intrinsically possible but that such a union actually exists.

It is true that the preceding observations have only that value

which is due to analogical argument, but, after all, the application of analogy to the subordinated grades in God's economy is not unworthy of rational human beings. On the contrary, it is indicative that he is in some way conscious of the appalling unity about him, a unity which relates each thing to everything and all things to God, a unity in which man himself is the master link.



Four Independents. By Daniel Sargent. 243 pp. Sheed & Ward Inc., New York. \$2.00.

Against a "conversational" background stand four self-centered, self-expressive, intellectually independent men: Charles Péguy, Paul Claudel, Gerard Manley Hopkins, S.J., Orestes A. Brownson.

That "self-centered" is not entirely derogatory. Among other things it describes the point whence all four men go out towards their final end, for all had this in common that they first captured and enmeshed their personality in a somewhat complete selfishness, then came to a realization of a deficiency, and boldly sought its removal. Self must be centered in God.

Péguy and Claudel had early shot off from that Center, which had been theirs by Catholic Baptism. Later, they found their way back laboriously. Manley Hopkins and Brownson groped through intellectual darkness, caused more by influence than by self, until they emerged into the radiant light of Faith, wherein they could see their true end and confidently seek to attain it.

For example: there is the poet, Charles Péguy (1873-1914)—"a mixture of gasoline and holy water" (a hostile critic's description of one of Péguy's poems), a mixture which finally blended and lighted a holocaustal flame in the battle of the Marne. In life, Péguy did not blend the gasoline of his personality with the holy water which had been poured over his head at Baptism. After a devout childhood, he lost his religion partly through anti-clerical influence in the public schools he attended and partly perhaps through his "obstinate individualism, which lies, paradoxically in his love of solidarity, in his unwillingness to co-operate in a general break-up of Christian society by joining in any faction or fragment of society which was merely hostile to another." This love of solidarity seems to be the explanation of his strange gamut: Catholic, atheistic, socialistic, nationalistic, traditionalistic, then Catholic again, but Catholic as he wanted to be—without Sunday Mass, Sacraments, ritual. Still the individualist!

Artistically and piously he wrote of things Catholic. Saints and sanctity enamoured him. The Mother of God brought him three

times from Paris to Chartres on foot pilgrimages. The love of God and neighbor seemed paramount in his life, but Péguy set the standards.

Though this strange mixture continued over a period of years, shortly before his death he wrote as though really converted. He had been to Mass; he was happy. A few days later he was killed in battle.

Similarly, but by varying means, Paul Claudel, poet, playwright, and diplomat; Gerard Manley Hopkins, Jesuit priest and poet; Orestes A. Brownson, journalist, controversialist, and philosopher; came to a personal, vivid knowledge of God and self and of the necessity for utter submission to His Way. This knowledge each gives to the world in his own individual manner. The writings of all four men, poetry and prose, reveal their very different characters. Mr. Sargent recalls their biography and interprets.

With a graciousness indefinable he introduces his reader to his group and keeps the "conversation" flowing most interesting, lucid. One is scarcely conscious of self or "interlocutor"—Péguy, Claudel, Hopkins, Brownson must finish their experiences—such is Mr. Sargent's objectivity. No wonder one must say these studies are rare accomplishments. Besides, insight, appreciation, limpid clarity, brevity are expressed in a prose whose beauty, accentuated by verve, precision, and finish, is remarkable.

A.J.M.

The Two Sources of Morality and Religion. By Henri Bergson. Translated by R. Ashley Audra and Cloudesley Brereton. Henry Holt and Co., New York. viii-308 pp. \$3.00.

M. Bergson's latest work not only investigates the sources of morality and religion but formulates a philosophy of life and advances an original line of philosophic thought, particularly in the fields of psychology and anthropology. The book is divided into four chapters, treating of moral obligation, "static" religion, "dynamic" religion and of the interrelations and contrasts of material as opposed to psychological considerations.

The first chapter, on moral obligation, lays the foundation for the whole work by tracing the roots of this obligation to infra-intellectual and supra-intellectual grounds. The two foundations of this moral obligation, M. Bergson declares, are pressure and aspiration. The first, akin to the instincts of creatures devoid of reason, works to the rigid preservation of society and operates with a uniformity and necessity analagous to the "natural law" which science presupposes in its investigation and which men read into the facts

of nature. The second operates towards the progress of society; it is the product of the emotional response to an outstanding individual who has broken the circle of a rigidly closed society and dragged society after him in a progressive step. Both of these are products of vague vestiges of the inherent characteristics of the vital impulse buried deep in humanity: the first, pressure, of instinct; the second, aspiration, of intuition. This pressure and aspiration are then thrown on the plane of intellectuality and their rationalizations are the moral principles; but the force of the obligation is not this rational principle, but the pressure of society and the emotional attraction, both of which are purely biological functions. Biology then, in the wide sense of the vital impulse struggling through matter, is the foundation of moral obligation.

Religion is the product of these infra-intellectual and supra-intellectual vestiges. Pressure results in "Static Religion" which has the function of providing a defensive reaction of nature against what might be depressing for the individual and dissolvent for society in the exercise of intelligence. These ends are accomplished through the medium of the "myth making faculty," which is a kind of virtual instinct, doing the work that would be done by instinct in a creature devoid of intelligence. This faculty produces phantasmic representations, ghosts of facts, hallucinations masquerading as perceptions, to hold the intellect in check lest it push its conclusions too far to the detriment of society and the paralysis of the individual. For instance: the intellectual representation of the inevitability of death works against the tightly closed society, particularly the primitive society and the representation of the depressing margin of the unexpected between the initiative taken and the effect desired would make the activity of the individual seem hopeless if pushed too far. So the myth making faculty presents the phantasmic representations of survival after death and of unseen forces taking care of the element in human actions that is beyond human control.

M. Bergson then shows the development of a religion of personal gods and the contemporaneous but divergent development of magic. From this myth making there develops a coterie of "elementary personalities" which are no more than resistances opposed to tendencies; certainly they are not personalities, but they seem to act intentionally. These later become personalities and so gods. On the other hand, magic is the mechanical development of what, developing in a personal direction, resulted in gods; in back of it is the idea that all things are charged with or can be charged with human fluid. The

source of religion is not so much fear as an assurance against fear that must be traced to fundamental instinct and intuition which, while necessarily separated in different species for growth, are yet not entirely discovered. Morality is not coextensive or causally dependent on religion, unless it be in very primitive peoples; for religion's primary end is national and only secondarily moral.

The religion which develops from supra-intellectual elements is "dynamic religion." It is the result of the attraction of an outstanding individual who, through that intuition that rests on the fringe of intellectuality, gets in closer touch with the life stream and breaks through the circle of a narrow, closed society to a wider vision that embraces all humanity. It is a kind of popularization of mysticism, or a crystallization brought about by a scientific cooling of what mysticism had poured while hot into the soul. It lifts the soul to a higher plane but at the same time gives security and serenity which is the one of the objects of static religion. Indeed these two, static and dynamic, intermingle in actual life; the dynamic absorbing some of the preceptive force of the static and the static taking on some of the idealism of the dynamic. While static religion can and does give pleasure, it stops short of joy which is the fruit of dynamic religion. Dynamic religion seeks and finds, to some extent at least, direct contact with God i. e. with the life force or vital impulse. Its final aim is the complete absorption in this life force, the divinisation of men, the making of gods, what the mystics call union with God.

In this third chapter and in the succeeding one, the reader must note that the terms used by M. Bergson have their own special meaning. Thus God is love and the object of love or the creative energy which is essentially a motion. Creation is the result of a necessity for objects to love; the appearance of living creatures is the complement of the creative emotion and without material substance life would have been impossible. Intuition is an emotional, not an intellectual operation. Mysticism is union with the vital impulse or life stream. The end of the universe is to make gods of men.

M. Bergson's book is well written and excellently translated. Its terminology is clear; what is new or seemingly strange is defined before being used. The procedure is orderly, the thought well organized; summaries are frequent throughout the book and a brief index is added to assist the reader.

Moreover the book is important; too important to be looked upon as just another modern philosophic work. Indeed it may well turn out to be one of the important books of the century, a kind of gospel

for the new paganism. It is so close to the truth in its starting point as to give very plausible solution to innumerable difficulties later on. Primarily it presents a solution of the modern anomaly of atheism following a moral code; it presents an answer to the difficulty of a moral code without a personal God Who is its author. And, in peculiar sympathy with modern thought, while starting from nowhere and with no good reason, it actually seems to be going to a definite end.

In the last analysis, M. Bergson reduces religion and morality to instinct and emotion, both springing mysteriously into existence; religion's intellectual manifestations are after-thoughts without fundamental value. In other words man's religious life is an activity, not of his humanity, but of his animality.

M. Bergson can be answered only on very solid grounds for his theories are too well knit to be vulnerable anywhere but in their principles. Such an answer is furnished by the philosophy of nature of St. Thomas which starts from the essences of things but does not make the mistake of having them pop out of nowhere; yet this Thomistic philosophy adequately answers the difficulties met by M. Bergson. In addition it presents an end capable of attainment, not by some rare and gifted personality, not piecemeal or by some future development of the human race, but by every individual member of that race.

L.W.F.

Dante Vivo. By Giovanni Papini. Translated from the Italian by Eleanor Hammond Broadus and Anna Benedetti. xiii-340 pp. The Macmillan Company, New York. \$3.50.

This is an intensely interesting, vivid and truthful biography, suggesting in many respects the life of an Augustine or a Petrarch. It is interesting because it gives us a picture of a man living in an unusual period of history—"amid the struggles and factions and the strifes of the Papacy and Empire"; vivid because the author has presented Dante as living, a moral and spiritual portrait; truthful because he has depicted the whole man. To use the words of Papini; "I have always seen in him not only the Titan but the man with all his human weaknesses, the poet with all his torment before the unutterable . . . and to those whom we truly love we say everything without fear."

The best passages in the book are those telling of the way a hungry soul lived, and the portraits of the characters who influenced the poet. There are great Italians discerningly drawn, most of them historic characters. In the poet's own words Papini finds the secret

of the greatness of soul that was Dante's. Dante lived, felt and suffered. Life was what he sought and found, life in its turmoil, its fervor and variety.

These pages on the soul of Dante plunge us head-foremost into the real message of the author, namely, that a sensitive soul is horrified at the horror of pain, contemplated or experienced, poverty real or imagined.

H.M.S.

Principles of Ethics. By Dom Thomas Verner Moore, Ph.D., M.D. 381 pp. J. B. Lippincott Company, Philadelphia, Pa. \$3.00.

Here is strength for the heart's desire to do good and avoid evil,—a book that endeavors to present moral principles and solve life's greater riddles. Dom Thomas Verner Moore has undertaken "to write a background of moral theory and principle on which sound philosophic solutions can be given" to the problems that meet us every day and every hour. He discusses the subject of ethics in general; and then, in particular, the moral duties of man to himself, to other men, to his family, state, and profession. In the last two parts are grouped together a consideration of religious duties, a criticism of various moral systems, and short histories of ethics in the medical and nursing professions.

The author in composing his book has kept before his mind the difficulties of young people, especially young professional people. As he progressed, his intent seems to have shifted from writing a general textbook on ethics to formulating an ethical code for the nursing profession. "Such a formulation," he writes at the very end of the volume, "has been precisely what was attempted in the present work"; whereas in his preface he expresses himself as hoping "that as a general work in ethics the work will supply a need as yet unfulfilled."

The variation, if it really be one, in no way detracts from the clearness, conciseness, interest, and orderliness of the first twenty-four chapters. One would have liked, however, a better explanation of the grounds for professional secrecy, a more convincing form of the arguments for sex morality, and a more satisfying discussion of the attributes of marriage. Indeed, Father Moore would have done well to attempt greater precision and exactness throughout his work in demonstrating his secondary principles. A lay person reading the book would perhaps react to the section on craniotomy as to a piece of unconscious brutality, and to the biological argument for monogamy as to a lack of appreciation for a sense of humor; but the author's 'M.D.' explains both fully.

Each question is treated with all desirable frankness. Happy definitions and descriptions frequently enliven the pages. We would refer the prospective reader by way of foretaste to "Prudence and Habit Formation" (p. 40), the characterization of suicide (p. 50), and the words on whining and sympathy-seeking (p. 62). We regret the sentence—characteristic of many similar examples of somewhat insufficient attention to detail—in the translation of the Rule of St. Augustine, that advises us: "Conquer your flesh by fast and abstinence of food (end of line) and drink as much as your health permits."

E.S.C.

The Church: Catholic and Protestant. By William Adams Brown, Ph.D., D.D. xix-421 pp. Charles Scribner's Sons, New York. \$2.75.

This work is a "lengthy survey of the complicated and puzzling situation in which the Christian Church finds itself (p. 394). Dr. Brown presents his case,—that the Christian Church be united, if not for the sake of the Mystical Body of Christ, at least in order to bring Christian principles to bear on the major social questions of our day. He analyzes the similarities and differences between Protestants and Catholics, and finds that the things which unite them are more important than those which separate them. He devotes a section each to the Catholic and Protestant religions, and his chapter on the Catholic Church, "for a Protestant, reveals an unusual insight into the genius of Catholic piety," to quote his own words (p. 146) about Henry Adams. The author concludes with a strong plea for a united Christendom, and, until that is a reality, he urges for as much union as possible and a more sympathetic appreciation of men whose faith and convictions differ from one's own.

A bibliography and an index are included.

H.M.G.

Lectures On The Blessed Eucharist. By Nicholas Cardinal Wiseman. Edited by J. M. Barton, D.D. 328 pp. Burns Oates & Washbourne, Ltd., London. 5s—

Dr. Barton presents in these pages an admirable edition of the illustrious Eucharistic lectures of Cardinal Wiseman. The book is fittingly announced as a centenary issue, precisely when our English Catholic apologists are winning large groups from the church by law established. No one will deny that the magnificent labors of Cardinal Wiseman so many years ago are today still bearing fruit. His *Lectures on the Blessed Eucharist* render silent testimony to the fact.

The Lectures themselves were delivered several times by Wiseman while at the English college in Rome. Their initial publication some time later met with cordial welcome. They suited the require-

ment of the Protestant apologetic of his day, as yet free from the advanced rationalistic criticism of the French and German non-Catholic exegetes. Today to one who believes in the Divine Inspiration of the Scriptures these same lectures disclose flawless evidence of the truth of the Catholic doctrine on the Real Presence. Wiseman with studied care presents Catholic doctrine, Protestant and especially Anglican opposition. He then proceeds to discuss the literal sense of the Eucharistic passages. Throughout, Wiseman rigidly adheres to the principles of biblical hermeneutics, scholarly exegesis and logical presentation. His appeal is made more attractive in that it is made to the plain sense of the passages, read in the light of exegetical and philological findings. I.B.

Isabella the Crusader. By William Thomas Walsh. 308 pp. Sheed and Ward Inc., New York. \$2.50.

In *Isabella the Crusader* William Thomas Walsh has given us another striking portrait of Spain's great queen. His book *Isabella of Spain*, since its publication a few years ago, has acquired a well deserved reputation and is no doubt one of the best contributions to Catholic and medieval historical research that has been made by an American. Without doubt, he handled his subject and the historical background of the period in masterful fashion. Times like those of Isabella are every bit as complicated as our own. To interpret one age in the light of another is to do it an injustice. In *Isabella of Spain* everything was presented frankly and sympathetically. An attempt was made to understand Isabella as she was then and not as she might have been had she lived in more recent times. By reason of this attitude, the author has introduced to readers an Isabella who has won their sincere admiration.

However, for popular consumption, *Isabella of Spain* was too long and contained more controversial matter than the average reader cares for. For this reason apparently William Thomas Walsh has written *Isabella the Crusader*, which is very much shorter and does not treat contested points. The audience is wide which would appreciate knowing a woman so remarkably capable and yet so entirely feminine as Isabella, the last of the Crusaders. C.F.

Catherine, The Portrait Of An Empress. By Gina Knaus. The Viking Press, New York, N. Y. 377 pp.

A mixture of intelligence and warm-heartedness, passion and greed, genius and fatalism, Catherine the Great is one of those unfortunate and notorious characters about whom numerous yellow

covered biographies have been written. The modern, superficial public seems to demand such matter for its mental consumption. It shall be greatly disappointed in Frau Knaus' book for it is not in the least sensational. It is a sincere attempt to portray truthfully a character for whom she has the greatest admiration. Written in the light of modern psychological research, this biography gives us a clearer and truer portrait of the Empress. However, Frau Knaus' frequent psychoanalysis leads her into a number of misleading generalizations and a few contradictions.

Catherine, influenced chiefly by the Encyclopedists in general and by Voltaire and Montesquieu in particular, attempted to better the condition of the peasant by granting him industrial freedom. Her attempt was thoroughly misunderstood. A constitutional or representative government which she tried to introduce was repulsed because it brought only dissatisfaction to the masses who were not sufficiently prepared for such a complete innovation. Had they recognized that this ruler had their welfare at heart, had they appreciated her sincere, concrete offering of freedom, perhaps Catherine, known to many as infamous and tyrannical, might have truly been looked upon as a gentle "Little Mother."

The translation from the German by June Head is worthy of commendation for the book as a whole is easy reading.

W.G.M.

St. Raymond. By T. M. Schwertner, O.P. xxii-124 pp. The Bruce Publishing Company, Milwaukee. \$1.50.

With this posthumous work by the late Father Schwertner, a notable, worthy addition has been made to the long-looked-for Dominican Library of Spiritual Works. The author has treated his subject with his usual precision. He has done justice to his entire theme. The style, scholarly throughout, provides an excellent medium for St. Raymond and his life by an author who was himself much like the saint in his variety of interests and universality of talent. Hailed by not a few as a true representative of his age, Raymond of Pennafort appears in this work in the varied roles of educator, preacher, co-founder of a religious order, crusader, missionary, canonist, author, confessor to kings and popes. In a few words, he possessed all the qualities of the ideal Dominican outlined in *Dominican Spirituality*.

Coming to the press just seven hundred years after the promulgation of S. Raymond's chief and most famous work, the codification of Canon Law, this book begun in 1912, has a timely appearance.

Miss Antony deserves our gratitude for the suggestion of the work and for its final editing. The Most Rev. Amleto Giovanni Cicognani, the Apostolic Delegate, has written an admirable introduction that serves both as an encomium to St. Raymond and as a short conspectus of Canon Law.

One notes with regret the total omission of the details of St. Raymond's elevation to Sacred Orders. Some slight confusion may be remarked on page four where, "seventeenth century" should be substituted for "sixteenth century."

J.A.Q.

A Saint in the Slave Trade. By Arnold Lunn. 253 pp. Sheed & Ward, New York. \$2.50.

That Mr. Lunn has illustrated the thesis of his present work with a character so intimately bound up with the negro question as St. Peter Claver makes his book welcome at a time when the education and development of the negro presents a real problem. For this happy choice, he gives us to understand, we have Father Martindale to thank.

That the Saint of the Slave Trade led a life of unusual penitence and self-denial is evidenced by his untiring devotion in spite of a body ravaged by multiple self-inflictions such as fasts, vigils, hair shirts and scourges. At one time, because for an instant he had hesitated at the repulsiveness of a patient, falling on his knees, he embraced the ulcerous negro and licked his sores. Like unto his Master, he suffered the great sorrow of ingratitude from one whose body and soul he had raised from the muck.

The author attempts to interpret the life of Claver, which to him seems nothing other than a glaring illustration of an awful truth. The vocation of the little missionary of Cartagena was a glorious challenge to a weak-stomached race that fled suffering, though suffering was the choice of the Godhead in the Incarnation.

Having seen the little man through his last agony, the famed dialectician meets all opponents on their own grounds and leaves them without so much as an unstable foot rest. He points out definitely the Supreme Truth that motivated the charity of Peter Claver. Stoicism, Humanism and all such systems of "for their own sakes" are pointedly rejected as unreasonable. Christian Humanism, the overflow of good will and firm reason, alone stands; for it alone has a solid foundation.

In common with Mr. Lunn's other works, *A Saint in the Slave Trade* is marked by a relatively easy though definite form of argumentation. The style is simple and attractive despite the sublimity

and profundity of the doctrine. Interspersed in his arguments are many interesting and significant anecdotes.

The author gives a key to the lives of the saints when he says: "They always act with this shattering conviction on the beliefs which we others so half-heartedly hold." L.M.S.

Catholics In Colonial Days. By Rev. Thomas P. Phelan, A.M., LL.D. 304 pp. P. J. Kenedy & Sons, New York. \$2.50.

In an attractive and very readable volume Dr. Phelan has assembled an account of Catholic activity in the American colonies from the time of their foundations until after the War for independence. He prefaces his treatment of the colonies with three very interesting chapters to early discoveries and explorations of our continent. After a brief and orderly treatment of the fortunes of the Church in each of the colonies, the author sketches summarily the careers of many prominent Catholics of revolutionary days. He evaluates their contributions to the foundation of our nation, with especial emphasis on the service they rendered in securing in our constitution the provision for religious liberty.

The material for the present work has been culled from reliable secondary sources. Its chief merit lies in the author's concentrating in one volume the high spots in the history of the Catholic Church and its members in our infant nation. Despite unnecessary and frequent repetitions the book admirably fulfills the author's hope for a "popular treatise on Catholic heroism in the early days." J.T.F.

Mirage and Truth. By M. C. D'Arcy, S.J. 204 pp. Macmillan Co., New York. \$1.75.

Mirage and Truth may be termed another triumph for Father D'Arcy and a real treat for his readers. There are five chapters, deep in philosophical thought, but lucidly set forth in the author's brilliant style.

The first chapter, *Competing Ideals*, examines and compares Atheism, Agnosticism and Theism and establishes Theism as the only tenable position for the thinking man. *Grandeur of Theism* develops the idea of the belief in a Supreme Being and the subject of His attractiveness. The author proposes to look at God from the outsider's point of view in *The Idea of God: The Minimum*. In this chapter the traditional arguments for God's existence are masterfully adduced in a new and striking manner. Next, the truth, goodness and beauty of *The Christian Ideal* with humility as its approach are the topics

which absorb the reader. Finally Father D'Arcy marks out for his companion the path to be trodden in the attainments of this Christian ideal—*Per Crucem ad Lucem*. M.M.M.

Roper's Life of More. Edited by Elsie Vaughan Hitchcock, Ph.D., D.Lit. li-148 pp. Oxford University Press, London. \$4.00.

This new edition of the primary life of St. Thomas More has been carefully and methodically compiled from thirteen copies of Roper's original manuscripts. It is a scholarly work, edited in a clear and orderly fashion. The text of the *Life*, in old English spelling, but with modern punctuation, is prefaced by a critical description of each of the manuscripts used and a brief life of William Roper and his relations with Thomas More. At the end of the volume the editor has placed a well-chosen set of historical notes, a glossary and a comprehensive index.

The ever growing number of friends of St. Thomas More owe a real debt to Dr. Hitchcock and the early English Text Society. Excellent biographies of the saint have of course been recently published; here however is something of far more value to the student of Thomas More—a critical edition of the primary source. J.T.F.

Make It New. By Ezra Pound. 407 pp. Yale University Press, New Haven, Conn. \$3.75.

Ezra Pound being a romantic and a violent individualist, this book is but a collection of personal views. However, there is scarcely enough coherence or analysis in it to present Pound's critical viewpoint on the subjects of which he writes. His general attitude, though, may be seen in his often penetrating and brilliant observations. The book is a collection of Ezra Pound's criticism from 1912 to the present, and clearly shows that Pound is no thinker, however good a poet he may be. He is a man of sensibility and appreciates certain writers and groups of writers, usually of the left. Of course there is the by-now stale diatribe against Milton. It seems one reason Pound objects to him is because "the 'Miltonian' cliché is much less Milton's invention than is usually supposed." Though, what novelty has to do with good poetry is not explained.

There are seven essays to the book: *Troubadours*, *Arnaut Daniel*, *Elizabethan Classicists*, *Translators of Greek*, *French Poets*, *Henry James* in which he has lots to say about America and Americans, unfavorable of course, and *Cavalcanti*. All the essays are marked by an irritating insufficiency. However, one must bear with it and go along with Mr. Pound, being deluged under very frequently with

insulting bombast. There is one good point to the book though,—one may estimate quite closely the modern sophisticated, intellectually snobbish front.

R.D.R.

Tadpoles and God. By Laurence Oliver. 270 pp. Sheed and Ward, Inc., New York. \$2.00.

The author has divided his work into three parts. The first part gives an excellent criticism of the vagaries of the modern mind. The concept of Progress is riddled to pieces with well-aimed shafts of irony and sarcasm. What will strike the American reader most is the author's attitude towards bankers and money magnates. The passages in which these are discussed read like expurgated editions of Fr. Coughlin's lectures. The second section is the most interesting. It develops the proof for the existence of God against agnosticism. The chapter on Mr. Wells, the tadpole of them all, is full of pleasant humor that effectively deflates the Wellsian balloon. The last section follows the usual lines of defense against the critics of Christianity.

The book, in general is well arranged. The broad outlines follow very logically. However, in the first two sections, the author comes back again and again to the same points without any apparent justification. The style is easy, intelligible, though not brilliant, or even striking. Humor and irony lighten the general effect and make the book enjoyable reading.

J. M. E.

Catholic Faith. A Catechism based on The Catholic Catechism as drawn up by His Eminence Peter Cardinal Gasparri and edited under the supervision of the Catholic University of America by Rev. Felix M. Kirsch, O.M.Cap., Ph.D., Lit.D., and Sister M. Brendan, I.H.M., M.A. Illustrations by C. Bosseron Chambers. 64 pp. P. J. Kenedy & Sons, New York. Book I. \$0.25.

Most of us are only too familiar with the small, poorly printed catechism used for so long in our primary schools. To say the least the book with its table of definitions and pronunciations is not particularly attractive to a child whose other books, all attractively illustrated, are made up of words and sentences well within its grasp.

The compilers of *Catholic Faith* appreciate that for too long teaching of religion has not had the material aids and improvements accorded less important subjects. Further than this they realize that Catholic Doctrine should be presented especially to children in a form consonant with its rich beauty and paramount importance.

The makeup of the book is excellent, the full page illustrations appealing and the type large and clear. Mere acquaintance with *Catholic Faith* should insure its adoption; familiarity with it should raise it on a pedestal in the hall of Catholic Education in the United States.

R.F.

The Enjoyment of Literature. By Elizabeth Drew. xi-233 pp. W. W. Norton & Co., New York. \$2.50.

"The power and glory of literature will always be that it enlarges and enriches life. "Miss Drew here attempts to enkindle in the reader the wish to experience personally the interest and enjoyment contained in literature. She divides the matter into eight chapters: *The Literature of Gossip, The Essay, Lyric Poetry, Biography, The Novel, Epic and Narrative Poetry, Drama, The Critic and the World Today*. She sets out to examine and illustrate from the study of certain masterpieces in each class something of what is the unique interest and essence of each, and the pleasure proper to it. In general she succeeds exceptionally well; her style is lucid, exact, and to the point. However there are to the Catholic viewpoint serious errors which prevent its unqualified recommendation. "Life is unintelligible and monotonous, human relationships are inevitably unsatisfactory; . . . life is no part of any divinely ordered plan"; "Man has lost his sense of sin." It is not censorious to object to such. Such an attitude towards things is fundamental and the focal point of a universal outlook which not only runs counter to all religious beliefs but also to reason and common sense. It is not idle logic chopping to maintain that the personal element, although the essential thing in enjoying literature, is negligible in evaluating and interpreting the worth of any book.

R.D.R.

The Spiritual Letters of Dom John Chapman, O.S.B. Edited by Dom Roger Huddleston, O.S.B. xiv-330 pp. Sheed and Ward, Inc., New York. \$3.00.

The author of these letters probably would have been the last one to wish them published. He made no pretension to being an authority on their chief subject matter,—contemplative prayer—for time and again he repeats that his views are advanced only tentatively; that he is not laying down positive directive norms. Quite evidently, in his letters, he is thinking

out an explanation of mystical prayer, not advancing one as already thought out.

It is true, as the dust cover reads, that the book contains "counsel intimate and informal, illuminated with flashes of almost fantastic wit." The letters are charmingly written. Behind them lay a sympathetic heart which had that rare gift of understanding souls in conflict with themselves. But, Abbot Chapman, a great scholar in Biblical and Patristic lines, lacked the prime requisite of a safe teacher of mystical prayer; he was not a Theologian. His answers to the particular difficulties of souls are packed with good sense, and seem to be sound, but his theories on the nature of contemplative prayer, advanced in both the letters and two appended essays, are subject to question. St. John of the Cross is his great authority, but in using St. Thomas to interpret the Carmelite, he quite palpably misunderstands, and consequently misinterprets, the Angelic Doctor. A general looseness in the use of theological and philosophical language pervades his disquisitions on the nature of prayer.

It is to be regretted that this pupil of Marmion's lacked the solid grounding in theology that is evident in all the works of his teacher and superior. A more careful editing of the letters might have made the book more acceptable. As it stands, it would be dangerous for those not well versed in the subjects treated.

F.M.M.

Mother Marianne of Molokai. By L. V. Jacks. 203 pp. The Macmillan Company, New York. \$2.00.

This inspirational biography is pleasingly succinct. The author scrupulously avoids subjective interpretation of his study, without detriment, however, to the interest. Ungarnished chronological sequence of facts often tend to beget boredom, but in this biography interest is fanned in every chapter because of the author's judicious selection of material. Realistic descriptions of revolting pathological states to be found among lepers have been omitted for the most part. Sharp antithesis between the strength of Mother Marianne and the debilitation, moral, political and religious, found on the leper island arrests us. "To this brilliant and devoted mind who had not come out to Molokai to spare herself, but to work, and who considered herself expendable," there was but one dynamic purpose: "to grapple with all the work that presented itself."

Those who are convinced that selflessness is merely a synthetic production by idealistic writers will meet in this biography sharp rebuttal to their conviction. Mother Marianne bore the stench of lepers—for God!

T.M.C.

The Angel of the Schools. By Raissa Maritain. 127 pp. Sheed and Ward, Inc., New York. \$1.25.

There are two very difficult tasks in the field of writing: studies of saints and youths' books. Mme. Maritain has undertaken both in this study of St. Thomas. How well she has succeeded is hard to estimate. With a studied simplicity she undertakes a presentation of St. Thomas' learning and sanctity, so that young people may understand and admire the union of both in the saint, and with God's grace strive for a like union in themselves.

The plan, contents, and object of the book are admirable. In many ways it ought to appeal to our youths. If it does not, perhaps the fault will lie in some apparent defects. There is not always maintained a consistent simplicity of thought, expression, and choice of words in harmony with the book's purpose. At times the thought of the author is very profound, implied rather than expressed, yet intended—for example, the section from pages 25 to 29. Sometimes the translator's constructions could have been freer and clearer, as in sentences such as: "But we shall never see that Divine Truth, and in it and by it the truth of all that exists, if our heart is not turned toward it in this life, and if we refuse to love it and to serve it" (p. 57). "After the death of Christ the divine truth revealed by Him and carried by the Apostles, one and all, to the ends of the earth so far as it was then known, eclipsed poor human wisdom, and for nearly a thousand years it formed almost the only object of Christian meditation" (p. 60). Note just the management of the pronouns, forgetting the abstractness of the terms. Nor are these sentences isolated types. Many others could be quoted that make for ponderous reading, which at times is abetted by choice of words such as "combat of eloquence and learning," "subtle," "tenacious," "visage," etc., difficult in their context for an adolescent mind.

Despite these defects, fancied or real, the book should appeal directly to those for whom it is intended, it should be most enlightening and helpful, and it deserves the very careful atten-

tion of those who would instruct and guide youth in the difficult path of learning and sanctity. A.J.M.

Personal Appearance. A New Comedy in Three Acts, by Lawrence Riley.

There is more truth than imaginativeness in the title of this drama. Within it appears a real person, Carole Arden, a cinema celebrity. Not by her press-agented personal appearance does her true self emerge, but by her accidental visit to the Struther's home, somewhere between Scranton and Wilkes Barre, Pennsylvania. This chance entrance into the sheltered life of an American family strips her of all her superficial sophistication. She unconsciously sheds all the false glamor which her screen work has gathered for her when she is confronted with the virile innocence of a small-town boy, Chester Norton. Between herself and this ruggedly upright chap is spun a plot of caustic criticism which is woven upon the surface of her seductive quest for the boy's attention.

The whole merit of Lawrence Riley's work reposes in that criticism which he so deftly draws out of every line of dialogue. With interesting realism and discreet candor he arraigns the fatuous posing of Carole and her kind, the pathetic enthusiasm of her admirers and the insipid magnificence with which Carole Arden has been attended.

This play, then, is worthy of intelligent readers and educated audiences. Some of the lines and scenes, however, preclude commendation for parish production. However, the earnestness and gusto of Lawrence Riley's writing, the depth of criticism anent the phenomenal influence of subversive cinema fame, demands that *Personal Appearance* be not ignored by anyone interested in an authentic revelation of a particular niche in the facade of American life. B.L.

DIGEST OF RECENT BOOKS

THEOLOGY: The Eucharist and Education, by Rev. Father Gervasius, O.M.Cap., S.T.D. Translated from the Dutch by Rev. Gregory G. Rybrook, Ord. Praem., S. T. D. Catholic educators are much indebted to Rev. Gregory Rybrook, Ord. Praem., for the translation of this little book, whose utility cannot be overemphasized in the teaching of the Catholic youth. Taking the Encyclical of Pope Pius XI "The Christian Education of Youth" as his starting point, the author proceeds to propose in an orderly manner the doctrine of the Holy Eucharist, with its historical background, and its efficacy in the education of the young. The end in view

is the establishment of a Eucharistic Crusade. There are added numerous admonitions and much sound advice to teachers in proposing this doctrine. Practical incidents and a few short prayers to Jesus in the Blessed Sacrament add to the attractiveness of this little book, which indeed will prove an aid to all engaged in instructing Catholic children. (Benziger Bros., New York, \$1.25).

Presenting The Angels, by Sister Mary Paula, S.N.D., In presenting this little book the authoress has utilized all the sources of information at her command. In perusing the book a well-instructed youngster would not waste his time; nor would adults capable of more mature consideration find the suggestions with which the book is replete impracticable for daily use. We would disagree with two of the writer's statements: first, that it is the common opinion of theologians that "all the angels form but one species with no two exactly alike." This of course is not according to the mind of St. Thomas, who holds that every angel forms a distinct species in itself. The book is one to be commended as thoroughly Christian in principle and Catholic in its interpretation of Catholic Action. (Benziger Bros., New York, \$1.50).

EDUCATION: Practical Aids for Catholic Teachers, Vols. II and III, by Sister Mary Aurelia, O.S.F., M.A., and Rev. Felix M. Kirsch, O.M.Cap., Ph.D., Litt.D. The second volume of this series is for intermediate grades. The first part of the book consists of morning talks on character training, based on the eight beatitudes, choice stories with very practical lessons, and lives of the saints. The second part of this volume treats of several classroom projects such as art, music, drama, training altar boys, classroom aids and devices. The third volume is for the upper grades. It is built on the same principle as the second volume, but the matter is different. (Benziger Bros., New York, \$3.50).

A Little Child's First Communion. Book I. By Mother Margaret Bolton, R.C. This booklet printed and illustrated attractively is the first of a series of six intended as a course of instruction for First Communion and Confirmation. The subject of this first part, love of God, is treated in several very charming stories and three easily learned hymns. (St. Anthony's Guild Press, Paterson, N. J., \$0.10).

FICTION: Dew in April, by John Clayton. An historical novel purporting to be a true picture of life and love in the Catholic thirteenth century. Mr. Clayton is according to his publishers a deep student of the history of the period. Be that as it may, his book is far from a true picture of the times. Its author is not Catholic. His background and sympathies are not Catholic and as a consequence his vision is distorted and his picture greatly out of perspective. The book has little to recommend it. The plot is flimsy and the style sluggish. (Kendall & Sharp, New York, \$3.00).

The Walters Family, by Florence M. Hornback, LL.B., B.S. Many books have been written treating of family problems, but most of them are drawn-out and scientific. Mothers, fathers, sons and daughters will find in this book many fundamental solutions to their home problems. The conversational tone used throughout the book makes for pleasant reading and the arguments are easy to follow. (St. Anthony's Guild Press, Paterson, N. J., \$2.50).

MISCELLANEOUS: Baptismal and Confirmation Names, by Edward F. Smith. At Baptism and Confirmation pastors are often surprised by parents requesting names for their children with which the priests are unfamiliar, or of which they are almost certain no mention is made in any martyrology. Both parents and pastors lack a clear and succinct source on which they can rely. This lack is remedied by the present

volume. In the interest of a second edition we wish to note that we think some of the biographical matter in the book incorrect. (Benziger Bros., New York, \$3.50).

PAMPHLETS: From Our Sunday Visitor Press we have received the following pamphlets: **The Communistic Crisis**, by Joseph A. Vaughan, S.J., Ph.D. **Mexico Destroys Religious Freedom**, by Rev. John A. O'Brien, Ph.D. **The Sacred Heart, Why Honor It?** **The Protestant Mind in 1935 A. D.**, by Rev. Maurice O'Connor. From the Queen's Work the three following pamphlets: **How To Pick a Successful Career**, by Daniel Lord, S.J. (\$0.10), **At Mass With Mary**, by John Sexton Kennedy. **Prayers for Our Times**, by James J. McQuade, S.J. (\$0.05). **The Parish Kyriale**, published by The Liturgical Press, Collegeville, Minn., was designed as an aid in introducing congregational Gregorian singing in parishes. (\$0.10).

BOOKS RECEIVED: **Instructions for Non-Catholics Before Marriage**, by Rev. Anthony L. Ostheimer, The Dolphin Press, Philadelphia, \$0.60. **A Question of Lovers and Other Poems**, by Sister M. Madelena, St. Anthony Guild Press, New Jersey, \$1.25. From Samuel French, Inc., New York: **Accent on Youth and White Man**, by Samson Raphaelson (\$2.00); **Three Men on a Horse**, by John Cecil Holm and George Abbott (\$1.50); **Petticoat Fever**, by Mark Reed; **No Curtain**, suggested themes for eight impromptu plays, by Mary Aldis (\$0.50).



CLOISTER + CHRONICLE



ST. JOSEPH'S PROVINCE

The Fathers and Brothers of the Province extend their prayers and sympathy to the Very Rev. H. A. Burke, O.P.; to the Rev. Fathers H. I. Smith, O.P., G. I. Smith, O.P., L. A. Smith, O.P., and J. R. Smith, O.P.; to the Rev. Fathers S. C. Osbourne, O.P., and L. M. Osbourne, O.P., on the death of their fathers; and to the Rev. G. C. McGregor, O.P., on the death of his mother.

The Very Rev. T. S. McDermott, O.P., Provincial of St. Joseph's Province, and the Very Rev. John L. Callahan, O.P., Provincial of the Dominican Fathers of the Province of the Holy Name, California, sailed from New York, September 4, to attend the General Chapter in Rome. The General Chapter will be held on September 19, under the direction of Most Rev. Martin S. Gillet, O.P., Master General of the Dominicans.

The Very Rev. R. V. Walker, O.P., former professor at the Dominican House of Studies, Washington, D. C., was transferred to the House of Studies of the Holy Name Province, California.

The following assignments have been announced:

- To Providence College: the Rev. E. C. LaMore, O.P., the Rev. R. C. McGonagle, O.P., the Rev. E. J. Masterson, O.P., the Rev. W. R. Clark, O.P., the Rev. N. H. Serror, O.P., and the Rev. G. M. Precourt, O.P.
- To Fenwick High School, Oak Park, Ill.: the Rev. M. A. Kavanaugh, O.P., The Rev. A. H. Neal, O.P., the Rev. F. J. Barth, O.P., and the Rev. W. B. Sullivan, O.P.
- To the Dominican House of Studies, Washington, D. C.: the Rev. C. I. Cappellino, O.P., the Rev. M. T. Smith, O.P., the Rev. L. M. O'Leary, O.P., and the Rev. A. M. McLoughlin, O.P.

The Rev. L. M. O'Leary, O.P., and the Rev. T. F. Carey, O.P., have commenced their work as instructors at the Catholic University of America.

The Fathers of the Eastern Mission Band will fill the following engagements during the Fall:

Missions:

- At St. Patrick's Church, Providence, R. I.
- At St. Francis' Church, Lodi, N. J.
- At St. Mary's Church, Union City, Conn.
- At St. Leo's Church, Pawtucket, R. I.
- At St. Ann's Church, Devon, Conn.
- At St. Ann's Church, Manlius, N. Y.
- At St. Raphael's Church, W. Medford, Mass.
- At Holy Angels' Church, Oak Park, Pa.
- At Epiphany Church, Pittsburgh, Pa.
- At St. Paul's Church, New Brighton, N. Y.
- At Our Lady of Lourdes Church, W. Orange, N. J.
- At Assumption Church, New Brighton, N. Y.

At St. Augustine's Church, New York City.
 At St. Edward's Church, Pawtucket, R. I.
 At Sacred Heart Church, Vineland, N. J.
 At St. Bartholomew's Church, Buffalo, N. Y.
 At St. Joseph's Church, New Rochelle, N. Y.
 At St. Mary's Church, Stamford, Conn.
 At Incarnation Church, Philadelphia, Pa.
 At Sacred Heart Church, Friendship, N. Y.
 At St. Boniface's Church, Sea Cliff, N. Y.
 At Sacred Heart Church, Jersey City, N. J.
 At St. Vincent Ferrer's Church, New York City.
 At St. Catherine's Church, New York City.
 At St. Thomas' Church, Goshen, Conn.
 At St. Joseph's Church, Middletown, N. Y.

Retreats:

At Immaculate Conception Church, Fayetteville, N. Y.
 At St. Brendan's Church, Riverside, R. I.

Novenas:

At St. Vincent Ferrer's Church, Brooklyn, N. Y.
 At St. Dominic's Church, New York City.
 At St. Teresa's Church, New York City.
 At St. Anthony's Church, Paterson, N. J.
 At St. Stanislaus' Church, Maspeth, N. Y.
 At St. Mary's Church, Toronto, Can.
 At St. Alphonsus' Church, Auburn, N. Y.
 At St. Vincent's Church, Madison, N. J.
 At the Church of the Transfiguration, New York City.
 At Sacred Heart Church, Yonkers, N. Y.

Triduum:

At Christ the King Church, New York City.

At the Commencement of St. Vincent College, Latrobe, Pa., on June 6, the Rev. G. B. Stratemeier, O.P., was awarded the honorary degree of Doctor of Laws. From August 19-25, Father Stratemeier gave the community retreat at Xaverian College, Silver Spring, Md.

The Rev. J. J. McLarney, O.P., has been appointed Moderator of the Blackfriars' Guild of Washington, D. C.

On Monday, July 1, the parishioners of Holy Rosary Church, Hawthorne, N. Y., gathered at a testimonial dinner in honor of their pastor, the Very Rev. C. H. Callan, O.P., and the Very Rev. J. A. McHugh, O.P., associate pastor. The occasion was the thirtieth anniversary of the Fathers' ordination. The principal speakers were the Most Rev. James A. Walsh, D.D., of Maryknoll; the Very Rev. W. A. Marchant, O.P.; Dr. James J. Walsh, of New York City; Louis Kenedy, of P. J. Kenedy and Sons; Professor William Denué, of Manhattan College; and Chairman Mr. Max Mayer. Fathers Callan and McHugh were lauded for their distinguished labors and for their twenty years of teaching at Maryknoll Seminary, where they are still members of the faculty. Praise was showered on them for their pastoral work, for their literary achievements as editors of the *Homiletic and Pastoral Review* for the past nineteen years, and as authors of some thirty books on theological, philosophical, scriptural, devotional and literary subjects.

The retreat for the students preparatory to Solemn Procession was conducted by the Very Rev. J. B. Sheehan, O.P. The following brothers

made profession into the hands of the Very Rev. J. B. Walsh, O.P., on the morning of the feast of St. Joachim, August 16: Jordan Minichiello, Clement Nagle, Timothy Shea, Thomas Aquinas Kane, Augustine Carroll, Joseph Molloy, Gregory McDonald, Aquinas Arend, Thaddeus Carrigan, Xavier Strenkert, Albert Hogan, Bernard Mulgrew, Hubert Albertson, Edward Casey, David Balla, Matthew Breen, Eugene Madden, Leo Regan, Raymond Vivier, Philip Hyland, Norbert Wendell, Bertrand Nieser, Mark Barron, Gerard Joubert, Mannes O'Beirne, Damian Martineau, Paulinus Kenny, Hyacinth Roth, Alphonsus Turzick, Edward Dominic Fenwick, Fidelis Gilsenan, Felix Ryan, Adrian McGee, Chrysostom McDonald, Louis Anthony Springmann, Cornelius O'Connor, Celestine Taylor and Alexius Snider.

Ancient tradition was carried out at St. Joseph's Priory, Somerset, Ohio, on the feast of Our holy Father Saint Dominic when Franciscan Fathers from Cincinnati officiated at the Solemn High Mass. A sermon was delivered by the Rev. G. M. Scanlon, O.P.

The Rev. P. V. Flanagan, O.P., preached a Triduum preparatory to the feast of the Assumption, and organized the Sodality of the Blessed Virgin Mary, at Crooksville, Ohio, August 12-14.

The Rev. C. A. Drexelius, O.P., conducted a retreat for the Sisters of Mercy, Siena High School, Chicago, Ill., August 6-15; and for the Sisters of St. Francis, St. Vincent Orphan Asylum, Columbus, Ohio, August 16-23.

The Rev. B. C. Murray, O.P., is assisting at St. Pius' Church, Chicago, Ill. The Rev. W. D. Sullivan, O.P., gave retreats to the following communities of Dominican Sisters: Marywood, Grand Rapids, Mich.; St. Mary of the Springs, East Columbus, Ohio; Bethlehem Academy, Faribault, Minn.; the Cenacle, St. Louis, Mo.; the parish retreat at Holy Cross Church, Loretto, Ky.; and the St. Anne Novena at St. Paul's Shrine Church, Cleveland, Ohio. The Rev. P. G. Corbett, O.P., gave a retreat to the Dominican Sisters of St. Clara's Convent, Sinsinawa, Wis. The Rev. R. R. King, O.P., is assisting at St. Louis Bertrand's Church, Louisville, Ky. The Rev. J. C. Connolly, O.P., attended the Preachers' Institute, Catholic University, Washington, D. C.

The Rev. C. L. Davis, O.P., preached the retreat for the graduating class of St. Mel's High School, Chicago, Ill.; the retreat for the priests of the Diocese of Amarillo, Texas; the retreat for Fenwick Fathers, Oak Park, Ill.; the retreat for the Dominican Sisters of Rosary College, River Forest, Ill.; the retreat for the Dominican Sisters of Amityville, Long Island, N. Y.; two retreats for the Sisters of Mercy, Charleston, S. C.; the retreat for the Benedictine Fathers, Brookland, D. C.; and the community retreat at the Dominican House of Studies, Washington, D. C.

The Very Rev. F. N. Georges, O.P., was appointed Sub-prior of the Dominican House of Studies, River Forest, Ill., on July 2.

A priests' retreat was preached by the Rev. W. G. Scanlon, O.P., during the summer.

On July 4, Brother William Barth, and on July 10, Bro. Anthony Di Donato received the habit from the Very Rev. F. N. Georges, O.P.

On July 8, Bro. Francis Clark made his simple profession into the hands of the Very Rev. R. P. O'Brien, O.P.

The retreat for the community from September 6-15 was preached by the Rev. J. S. Considine, O.P.

The Rev. H. A. Kelly, O.P., conducted the retreat for the Sisters of Loretto, Loretto Abbey, Toronto, Canada; a retreat at Racine, Wis.; novenas to Our Lady of Perpetual Help at Evanston, Ill., and St. Gregory's Church, Chicago, Ill., and a Rosary novena at Evanston, Ill.

SISTERS' CHRONICLE

Congregation of the Immaculate Heart of Mary, Akron, Ohio

The reception and profession of postulants and novices was solemnized at St. Bernard's Church on June 19. The Most Rev. Joseph Schrembs, D.D., Bishop of Cleveland, presided and delivered a most eloquent sermon befitting the occasion. A Pontifical Dominican High Mass was sung with the Rev. Leo Bernard, O.P., celebrant, the Rev. J. C. Nowlen, O.P., deacon, and the Rev. Gregory R. Scholz, O.P., subdeacon.

Miss Coletta Dougherty of Youngstown, Ohio, received the name of Sister Mary Kathleen of the Eucharistic Heart of Jesus; Miss Bernadette Hoefel of Akron, Ohio, Sister Mary Charlotte of the Good Shepherd; Miss Margaret Moore of Youngstown, Ohio, Sister Mary Joan of the Immaculate Heart of Mary; Miss Antoinette Miragliotto of Crestline, Ohio, Sister Mary Geraldine of the Five Holy Wounds; Miss Florence Brähler, of Louisville, Ohio, Sister Mary Victorine of the Infant Jesus; and Miss Caroline Hoefel of Akron, Ohio, Sister Mary Ursula of the Most Precious Blood.

The novices who received the black veil were Sister Mary Carmelita, Sister Mary Mercedes, Sister Mary Concetta, Sister Mary Carlotta, and Sister Mary Aquinas.

The summer retreat was conducted by the Very Rev. C. M. Thuente, O.P., at Our Lady of the Elms.

On the feast of the Nativity of the Blessed Virgin Mary the following Sisters made final profession of vows: Sister Mary Christine, Sister Mary Agatha, Sister Mary Virginette, Sister Mary Margaret, Sister Mary Cecile, Sister Mary Dolores, and Sister Mary Roselyn. Miss Bernadette Frey received the holy habit on this day in the chapel of Our Lady of the Elms.

Dominican Sisters of the Sick Poor, New York, N. Y.

On June 13, at the close of the annual Retreat which was conducted by the Rev. V. C. Donovan, O.P., the following novices pronounced their first vows: Sister Anne Marie, Sister M. Albert and Sister M. Alberta (twin Sisters), Sister M. Ambrose and Sister M. Josephine. Sister M. Brendan and Sister M. Geraldine pronounced their final vows.

The Feast of Corpus Christi was celebrated with due solemnity. There was a *Missa Cantata* in the morning, and in the evening the Most Blessed Sacrament was carried in procession through the cloisters where Benediction was given from altars especially erected for the occasion. The final Benediction took place in the Convent Chapel.

On the evening of Sunday, July 28, the Sisters were entertained by the Rev. Fr. Maher, S.J., who gave an interesting talk, accompanied by slides of the work done in the Leper Colony of the Philippine Islands.

Congregation of the Holy Cross, Brooklyn, N. Y.

On August 4, of this year the Brooklyn Dominicans celebrated the twenty-fifth anniversary of their arrival in Puerto Rico. At present, they have forty Sisters working in their five mission there.

July 31, saw the departure of Sisters Rose Dominici, Paracleta, and Albertus Marie for mission work in Puerto Rico.

On August 14, Sisters Harriet and Guillemina returned to Puerto Rico after a prolonged rest in the States.

On September 5, Sisters Francisca and Anne Imelda, natives of Puerto Rico, returned to their mother country to work among their own people.

August 13 and 15 witnessed the reception of fifty-one postulants to the habit at Amityville.

On August 24, thirty-two novices pronounced their first vows and on August 26, forty-two Sisters made their final vows.

During the summer months, two hundred Sisters attended the Summer College at St. Joseph's, Sullivan County, N. Y.

Convent of Saint Catherine, Racine, Wis.

The Very Rev. Cyril Wahle, O.P., conducted the annual retreat preparatory to the Feast of Our Holy Father St. Dominic.

On Sunday, August 4, the Feast of St. Dominic, Solemn Mass was sung at 8:30 o'clock with the Rev. Francis Roth, O.S.A., celebrant; the Rev. James Kelley, deacon; and the Rev. Herbert Vanderberg, C.M., Perryville, Mo., subdeacon; Mr. Louis J. Miller, St. Francis Seminary, Wis., master of ceremonies. The Rt. Rev. Msgr. Michael J. Wentz, representative of the Most Rev. Samuel A. Stritch, D.D., Milwaukee, officiated at the ceremonies of investiture and profession and preached the sermon. Eight postulants were clothed with the habit of the Order; nineteen novices made first profession of simple vows.

On August 5, thirteen Sisters made final profession.

On August 15, Sister Mary Jerome Meyer, Sister Mary De Sales Hillmantel and Sister Mary Juliana Krietenbrink observed the fiftieth anniversary of their profession.

Immaculate Conception Convent, Great Bend, Kansas

During the month of June the Sisters of the community conducted six vacation schools.

Six members of the Community attended summer school at the Diocesan Junior College, Wichita, Kans., fifteen at the State Teachers' College, Hays, Kans., and two at Marymount College, Salina, Kans.

Sister M. Theodosia, O.P., and Sister M. Marcella, O.P., received the B.S. degree. State certificates were presented to the following: Sister M. Baptista, O.P., Sister M. Michael, O.P., and Sister M. Mildred, O.P.

Sister M. Dolores, O.P., was called to her heavenly reward on June 14, in the eighteenth year of her religious profession. May her soul rest in peace!

Forty Hours Devotion was held in the Convent Chapel July 14-16.

On August 4, the Feast of St. Dominic, High Mass was sung by the Rev. F. N. Georges, O.P., who has again honored this Community with a visit. In the evening the members of the Novitiate gave an interesting program in honor of the esteemed and reverend guest. During his stay Father liberally gave his time and energy to the interests of the Community. The Sisters had the pleasure of listening to several conferences, and to an illustrated lecture on Palestine.

The annual summer retreat was given August 10-20, under the direction of Rev. Leo L. Farrell, O.P. At its close, eleven novices were professed, six Sisters made their final vows, and two postulants received the habit.

Sacred Heart Convent, Springfield, Ill.

Four of the 1935 graduating class of Sacred Heart Academy returned in July to enter the Novitiate.

The Rev. G. J. McLaughlin, O.P., and the Rev. Thomas a'Kempis Rielly, O.P., conducted retreats at the motherhouse during the summer. At the close of the second retreat, August 4, reception and profession ceremonies took place.

At the general chapter held July 2-3, the Rev. Mother Ceslaus was elected Mother General of the Community and Sister M. Xavier, Sister M. Theophila, Sister Marie, Sister Angelica, and Sister M. Mildred were elected members of the General Council.

On August 5, Sister M. Rose Cronin, Sister M. Vincent Boland, Sister M. Louis Connolly, and Sister M. Raphael Carberry celebrated the fiftieth anniversary of their religious profession. The Most Rev. James A. Griffin, Bishop of Springfield, Ill., sang the Pontifical High Mass on this happy occasion in the presence of thirty-five priests besides many Sisters, relatives and friends of the jubilarians. Bishop Griffin's address and congratulations and a cablegram of felicitations from the Holy Father added to the happiness of the four Sisters, whose long, useful and holy lives have been a source of inspiration and encouragement to all who have known them. The Sisters' Choir sang *Missa in honorem SS. Cordis Jesu* composed and directed by Sister M. Celestine, O.P., a member of the Community.

The Dominican Sisters, Rosary Shrine, Summit, N. J.

On July 2, the Most Rev. Amandus Bahlmann, O.F.M., Santarem do Para, Bishop of Brazil, visited Rosary Shrine. He gave a most elevating talk on the religious life to the cloistered Sisters, and also lectured on his missionary work in Brazil.

Rev. D. R. Towle, O.P., retired Chaplain of Rosary Shrine, celebrated the fiftieth anniversary of his ordination to the priesthood at the Shrine July 18. More than 200 persons attended the Solemn Mass. Because of failing health, Father Towle did not offer the Solemn Mass himself, but assisted in giving Communion. The Rev. C. G. Moore, O.P., acting Chaplain, was the celebrant; the Rev. A. B. Dionne, O.P., of Columbus, Ohio, deacon; and the Rev. J. J. Murphy, O.P., of St. Antoninus', Newark, N. J., subdeacon. A masterful sermon was delivered by Rev. H. H. Welsh, O.P., of New York. The Very Rev. H. J. McManus, O.P., officiated at Benediction. The Papal Blessing from Vatican City was cabled for the occasion.

Among the priests who attended the jubilee service were the Rt. Rev. Msgr. John J. Dauenhauer, S.T.L., the Very Rev. H. J. McManus, O.P., Prior of the Dominican House of Studies, Washington, D. C.; the Very Rev. F. H. Dugan, O.P., and the Rev. H. A. Burke, O.P., of St. Antoninus', Newark, N. J.; the Very Rev. J. W. Owens, O.P., of Springfield, Ky.; the Rev. Father Joseph of the Oratory School, Summit City, N. J.; the Rev. J. A. McFadden, O.P., of Springfield, Ohio; the Rev. J. S. Moran, O.P., of Camden, N. J.; the Rev. M. A. Murray, O.P., Somerset, Ohio; the Rev. R. L. Rumaggi, O.P., the Rev. E. A. Wilson, O.P., the Rev. E. L. Hughes, O.P., and the Rev. M. A. Brady, O.P., of New York; the Rev. Richard A. Wall, Summit City, N. J., and Father Towle's brother, Felix Towle of Bayside, L. I.

On Sunday afternoon, July 21, a public service was held in honor of the Rev. D. R. Towle, O.P., in the Lower Chapel. The Very Rev. H. J. McManus, O.P., delivered a most inspiring sermon on "The Eternal Priesthood." A large crowd of friends and pilgrims attended.

A solemn novena in honor of St. Dominic was made in silence and prayer by the cloistered Sisters. On the Feast itself, the impressive and beautiful ceremony of the renovation of vows took place.

The Rev. Anthony Proflig, D.D., of Santa Marie parish, accompanied a large delegation to the Shrine on Sunday, August 4. In the afternoon a

Rosary Procession was held at the Wayside Rosary Group. The Rev. C. G. Moore, O.P., delivered the sermon. Benediction of the most Blessed Sacrament was given to all present.

The Rev. H. H. Welsh, O.P., visited the Shrine on August 11, and said the Community Mass for the Sisters.

St. Cecilia Academy, Nashville, Tenn.

On June 24, 25, and 26, the Dominican Sisters of St. Cecilia celebrated the seventy-fifth anniversary of their foundation. The first day of the celebration was known as "Alumnae and Friends' Day." The Rt. Rev. Msgr. John M. Mogan, V.G., was celebrant of the Mass on this day, and the Rev. George J. Flanigan, D.D., Principal of the Father Ryan High School for Boys, Nashville, was the speaker. In the evening, the Alumnae banquet was attended by a large number of former students of St. Cecilia Academy.

"Religious' Day," observed on June 25, was in charge of the Dominican Fathers. The Very Rev. Terence S. McDermott, O.P., Provincial of the Eastern Province, was celebrant of the Mass; the Rev. John R. Dooley, O.P., of St. Thomas Aquinas Church, Cincinnati, deacon; the Rev. W. U. Lancot, O.P., of Johnson City, Tenn., subdeacon; and the Very Rev. W. R. Lawler, O.P., of Louisville, Ky. was the orator of the day.

On the final day of the jubilee, a Pontifical Mass of Thanksgiving was offered by the Most Rev. Alphonse J. Smith, D.D., Bishop of Nashville. Bishop Smith also delivered the address on this day.

The St. Cecilia Sisters had as their special guests during the Diamond Jubilee, members of many of the Dominican Communities in the United States, and also representatives of the Sisters of Mercy, Benedictine Sisters, Sisters of Charity, Ursuline Sisters, and Sisters of the Blessed Sacrament.

Among the many treasured gifts received by the Sisters at the time of the jubilee was the Apostolic Benediction of the Holy Father, written on parchment, in illuminated handwriting, and signed by His Holiness.

The St. Cecilia Alumnae Association gave the Sisters a set of stations of the Cross, in old ivory, in addition to a scholarship fund to be used for the higher education of the Sisters of the Community.

During the summer, Sisters of the St. Cecilia Community have been pursuing college courses at George Peabody College for Teachers, Nashville, Tenn.; at St. Mary's of the Springs, East Columbus, Ohio, and at the St. Cecilia Normal School.

The annual retreat for the Sisters was conducted by the Rev. L. A. Smith, O.P., of the Southern Mission Band, August 6-15.

On August 15, the following novices pronounced their first vows: Sister Eileen McMullan, Sister Regina Neylon, and Sister Justine Reedy. On the same day, Sisters Mary Emma Mason, Herman Joseph Kuntze, Ann Thomas Lavin, and Mary Jeanne Partington, pronounced their final vows.

Sisters M. Fidelis, O.P., and M. Rita, O.P., are spending the summer in Puerto Rico. Sister Fidelis is attending the University of Puerto Rico.

Mother Reginald, O.P., Superioress General of the St. Cecilia Community, and Sister Annunciata, O.P., Vicaress General, attended the conference and retreat of Dominican Sisters held at Mt. St. Mary's Seminary, Norwood, Ohio, under the direction of the Most Rev. John T. McNicholas, Archbishop of Cincinnati.

St. Catharine Convent, St. Catharine, Ky.

About two hundred Sisters assembled at the motherhouse for summer classes and retreat. Many other members of the Community attended college and university classes at Notre Dame, in Washington, D.C., Boston, Mass., New York, Chicago, and at institutions in Kentucky, Tennessee, and Nebraska. In four of these places degrees were conferred on members of St. Catharine's Community.

Six Sisters celebrated their Silver Jubilee of Profession on the Feast of Our Holy Father, August 4.

The summer retreat at the motherhouse was conducted by the Rev. F. L. Vander Heyden, O.P., August 5-14. Other retreats for the Sisters of the Community were given at Watertown, Waverley and N. Cambridge, Mass.; McCook, Omaha and Spalding, Neb.; Memphis, Tenn.; Brooklyn, N.Y.; and Chicago, Ill.

The Sisters conducted vacation schools in Kentucky, Nebraska, and Iowa.

On August 14, three postulants were clothed with the Dominican habit and the following day four novices made first profession.

Convent of St. Dominic, Blauvelt, N.Y.

The Most Rev. Stephen J. Donahue, D.D. has succeeded the late Rt. Rev. John P. Chadwick, D.D., as the Ecclesiastical Superior of the Congregation.

The Community sustained a great loss in the death of their Mother General, the Rev. Mother M. Suso Marshall, who passed away, after a long illness, on June 25. The Solemn Mass of Requiem was celebrated by the Very Rev. J. P. Aldridge, O.P., assisted by the Rev. W. L. Whalen, O.P., deacon; the Rev. F. G. Level, subdeacon; and the Rev. John M. Fleming, master of ceremonies. The eulogy was delivered by the Rev. C. M. Theunte, O.P., and the final absolution pronounced by Bishop Stephen J. Donahue. Numberless good works will keep alive the memory of Mother Suso, but nowhere is her zeal better expressed than in the beautiful Chapel and Convent which she built in Blauvelt, May she rest in Peace!

The retreat from June 28 to July 5 which preceded the General Chapter was preached by the Very Rev. A. L. McMahon, O.P. On July 6, after the Mass of the Holy Ghost, celebrated by Bishop Donahue, the members of the chapter proceeded to the election which resulted as follows: Mother General, the Rev. Mother M. Magdalen; first Councillor and Assistant to the Mother General, Mother M. Joseph; Second Councillor, Sister Mary de Lellis; Third Councillor and Secretary General, Sister M. Philomena; Fourth Councillor, Sister M. Gabriel; Treasurer General, Sister Mary de Lourdes. Sister Bonaventure succeeded the Rev. Mother Magdalen as Prioress of St. Dominic's Convent, Blauvelt.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Eighteen members of the Congregation of the Foreign Mission Sisters of St. Dominic, whose motherhouse is at Maryknoll, near Ossining, N.Y., have recently received overseas assignments.

The following Sisters have been appointed to work in south China: Hong Kong—

Sister Mary Eucharista Coupe, of Lonsdale, R.I.
Sister Frances Marion Gardner, of Seattle, Wash.

Kongmoon—

Sister Miriam Carmel Lechthaler, of New York City.

Kaying—

Sister Marie Marcelline Grondin, of Westbrook, Me.

Sister Miriam Louise Kroeger, of Jefferson City, Mo.

Sister M. Luella Veille, of Quincy, Ill.

Sister Stella Marie Flagg, of Yonkers, N.Y., has been assigned to the Maryknoll Father's mission field in Manchukuo. Sister Angela Marie Coveny, of Toronto, Canada, and Sister Marie Barat Hatsumi, of Tokyo, Japan, will work in the Maryknoll Korean Mission.

The following Sisters have been appointed to work in the Philippine Islands:

Sister Marie Marquette Bonnin, of Olympia, Wash.

Sister M. Jacqueline Kolk, of Alton, Ill.

Sister Marie Bernard Purcell, of Cornwall, Ont., Can.

Hawaii is the destination of the following Sisters:

Sister M. Cecile O'Neill, of Forge Village, Mass.

Sister Maria Cordis Becker, of Tacoma, Wash.

Sister M. Colette Rettie, of South Pasadena, Calif.

Sister Marie Noel Shaughnessy, of Cambridge, Mass.

Sister M. Joanna O'Connell, of Boston, Mass.

Sister Miriam Therese Lang, of Dubuque, Ia.

Including this year's assignments, the Maryknoll Sisters now have 190 members at work in the Far East. The total number of the Foreign Mission Sisters of St. Dominic (Maryknoll Sisters) is 495.

Sisters of St. Dominic, Caldwell, N.J.

The Rev. Mother Joseph and Sister M. Veronica attended the retreat given by the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, to the Mothers General of Dominic Sisters.

Community retreats were conducted by the Rev. J. E. O'Hearn, O.P., of St. Antoninus' Priory, Newark, N.J., and the Rev. M. S. Welsh, O.P., of Providence College.

The summer school session was from July 1, to August 3. A large number of visiting Sisters, including Sisters of St. Benedict, Sisters of St. Joseph of the Diocese of Newark, and Capuchin Sisters, were in attendance. Both College and Normal School courses were offered.

The Rev. V. R. Hughes, O.P., St. Joseph's College, Adrian, Mich., gave courses in Philosophy of History and in Modern History.

During the session lectures were delivered by the Rev. E. L. Hughes, O.P., and the Rev. J. P. McCormack, M.M.

Graduate work was pursued by members of the Community at the Catholic University of America, Fordham University, and Pius X. School of Liturgical Music.

Temporary vows were renewed by forty Sisters and Perpetual Vows pronounced by thirteen, during the vacation season.

On Aug. 14, four postulants were invested in the holy habit and seven novices made their first vows. Owing to the absence of the Most Rev. Thomas J. Walsh, Bishop of Newark, the ceremonies were conducted by the Rt. Rev. Msgr. J. J. Dauenhauer, D.D., Visitor General for Religious Communities. The Mass was celebrated by the Rev. E. L. Hughes, O.P., Editor of "The Torch." The Rev. Peter B. O'Connor, pastor of Our Lady of Peace Church, North Arlington, N.J., delivered the sermon. Benediction of the Blessed Sacrament concluded the ceremonies.

Sacred Heart Convent, Houston, Texas

The Rev. P. G. Corbett, O.P., conducted the first retreat at the motherhouse beginning June 6, and closing the morning of June 15.

On June 17, the Rev. T. a'Kempis Reilly, O.P., honored the Sisters by a very pleasant visit at the motherhouse.

Sister M. Bertrand, O.P., who has been a student at Rosemont College, Rosemont, Pa., received her B. A. degree.

Summer school classes held at the motherhouse were conducted by the Sisters and by several professors from the University of Houston.

Four of the Sisters were in attendance at Incarnate Word College, San Antonio, Texas, and a number attended the University of Texas at Austin, where the Newman Hall conducted by the Dominican Sisters is a place of residence for the student Sisters of various Communities during the summer sessions at the University.

At the retreat held early in July at Mount St. Mary Seminary, Norwood, Ohio, for the Mothers General of the Dominican Sisters in the United States under the direction of the Most Rev. J. T. McNicholas, O.P., as retreat master, Mother M. Angela Prioress General and Mother M. Catherine were present.

Sister M. Celestine, O.P., died July 15. The requiem Mass, *coram episcopo*, was celebrated at 9 o'clock Wednesday by the Rev. W. F. Nigh, O.S.B., and the Most Rev. Christopher Edward Byrne, D.D., LL.D., gave the absolution and delivered a very impressive sermon on the yearning of God for the love of his creatures. The Very Rev. Martin McDermott, O.P., and a number of clergy of the city were present at the Mass. May she rest in peace!

The second retreat beginning August 6, was conducted by the Rev. Anselm Townsend, O.P. At the close of the retreat on the morning of August 15, thirteen Sisters made their final profession and one novice received the holy habit.

The finally professed are: Sister M. Colette Greek, Riverside, Calif.; Sister Mary Peter Aughey, Newark, N.J.; Sister M. Damian Lepperd and Sister M. Clotilde Bury, Houston Texas; Sister M. Antonio Sehon, Sister M. Dominica Niekamp, Sister M. Innocentia Buxkemper and Sister M. Maurice Guide of Westphalia, Texas; Sister M. Ligouri Hollier of Port Arthur, Texas; Sister M. Albertine Kennedy of Jacksonville, Ill. Sister M. Stanislaus of Cobb, Ireland; Sister M. Adrian Flaherty, Galway, Ireland, and Sister M. Hildegarde, County Westmeath, Ireland.

One postulant received the habit, Miss Angelina Krenak, who will be known as Sister M. Martina.

The Jubilee chimes were again heard on the Feast of the Assumption when Sister Mary Austin O'Connor and Sister Mary John Lamb celebrated the twenty-fifth anniversary of their religious profession.

The Most Rev. C. E. Byrne, D.D., LL.D., was celebrant of the Mass and the Very Rev. Martin McDermott, O.P., and the Rev. E. M. Hefferman were present on this auspicious occasion, as were many of the clergy friends and former pupils of the Jubilarians.

Miss Bernice Stephens, 17, a graduate of Sacred Heart School and Valedictorian of the 1935 graduating class of St. Agnes Academy, was awarded second prize in the Elks National Foundation Scholarship Contest to determine America's *Most Valuable Student*. The Scholarship is an annual one and open to all students in the United States. The Scholarship won by Miss Stephens carries a cash award of \$300.

St. Catherine Hospital, Kenosha, Wis.

During the month of July the Rev. T. F. Carey, O.P., of Washington, D. C., visited the Community. He said Mass in the Sisters' Chapel on two occasions.

On July 27, the Rev. T. a'K. O'Reilly was a welcome visitor at the hospital. He celebrated Holy Mass for the Community and delivered a beautiful lecture on the Rosary. His Conference brought out many novel ways in which the Rosary may be introduced to sick patients.

Mother Vincent and Mother de Ricci attended a retreat preached by the Most Rev. J. T. McNicholas of Cincinnati July 8-13. It is impossible to express in words the great kindness and charity shown by His Excellency to all who attended the retreat. His lectures, full of unction, made a lasting impression on those present and stimulated all to renewed zeal in the special work of each Congregation in the service of God.

The Dominican Nuns of the Perpetual Rosary, Catonsville, Md.

The Rev. Joseph D. Amon, first assistant of Holy Cross Church, Baltimore, preached and conducted the Pilgrimage and May Procession the first Sunday in May. The Girls of St. Benedict's sang and carried the statue of the Blessed Virgin. The following week the Rev. Joseph D. Amon gave a conference to the Sisters.

On the Feast of St. Mark, a Solemn High Mass was sung in the Nuns chapel by the Rev. Ferdinand C. Wheeler, S.J., Rector of St. Ignatius Church and President of Loyola High School; the Rev. Jas. H. Brooks, of St. Rose of Lima Church, Brooklyn, was deacon, and the Rev. Vincent G. Oberle, of St. Charles College, was subdeacon. The Mass of the Angels, with the Proper of St. Mark, was sung by the Children's Choir of St. Benedict's Church, under the direction of Miss Mae Lansing. The Mass was followed by Solemn Benediction.

The Rev. J. J. Egan, of the Little Flower Shrine, preached and conducted the first Sunday pilgrimage in honor of Our Lady of the Rosary in June.

On June 11, the Rev. Ferdinand Wheeler, S.J., offered Mass and gave a conference to the Nuns. His subject was "I Will not now Call you Servants but Friends."

On June 14, the Rev. Joseph Josaitis, who had been ordained June 13, celebrated Mass in the Nuns' Chapel and gave the Community his blessing.

On June 23, the Rev. Jas. Brooks of St. Rose of Lima Church, Brooklyn, preached at the Corpus Christi procession and gave Benediction from the three altars, two of which had been erected on the grounds.

On June 28, the Rev. George H. Tragesser, of St. Joseph's Church, Baltimore, sang the Community Mass; the Rev. Joseph Josaitis was deacon and the Rev. Mr. John Burns was subdeacon. The girls of St. Martin's Church under the direction of Miss Kremer sang the Mass of the Angels with the Proper of the Day. After the Mass Fr. Tragesser gave a conference to the Nuns.

The Rev. Casimir Keydash, of St. Alphonsus' Church, Baltimore, preached the sermon and conducted the pilgrimage on the first Sunday in July.

On July 12, the Rev. Benjamin F. Marcetteau, S.S., A.M., S.T.B., Superior of the Sulpician Novitiate, Catonsville, gave the Nuns a conference on "Holy Obedience."

On July 16, Rev. Thomas Madden, a newly ordained Priest, gave the Community his blessing.

On July 28, the Forty Hours Devotion was opened with a High Mass

sung by the Rev. John P. McCormick, S.S., Ph.D., S.T.B., of St. Charles College. On July 29, there was nocturnal adoration. On Tuesday, July 30, the Rev. Paul W. Klaphecke, Ph.D., S.T.B., of St. Charles College and Chaplain of the Nuns, sang the High Mass. The Forty Hours closed with the singing of the Litanies in the evening at 7:30. The Rev. Fr. Klaphecke gave Benediction.

On July 30, the Rev. Vincent Donovan, O.P., of St. Vincent Ferrer's, New York, conducted lessons for the Nuns on the chant of the Divine Office. He will return in September to continue this work.

On August 4, the Feast of St. Dominic, the Rev. Fr. Bonaventure, O.F.M., from Mt. St. Sepulchre, sang the High Mass, the Rev. Fr. Edgar, C.P., was deacon, and the Rev. Mr. John Burns, was subdeacon. A mixed choir under the direction of Mr. Hubert Sturm, with Mr. Gerard M. Sturm, of St. Ambrose Choir, as organist, sang the Mass of the Sacred Heart, from Gounod, with the Proper of the feast of St. Dominic. After the Mass there was exposition of the Blessed Sacrament. The Rev. Fr. Bonaventure conducted the pilgrimage in the afternoon at 3 p. m. and gave Benediction.

On August 15, Miss Marie Eckhardt of Baltimore entered the enclosure as a postulant.

Sunday, August 18, High Mass was sung in the Monastery Chapel by a Passionist Father from St. Joseph's Monastery. Miss Minnie Malloy directed the mixed choir that sang the Mass.

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

The Community at St. Mary had the honor of having the Rev. D. F. Anderson, O.P., a brother of Sister Rosarita, as the celebrant of the solemn Mass of Corpus Christi. After the Mass the Sisters received the blessing of this newly ordained priest.

On June 17, a very successful retreat was given to a group of postulants by the Very Rev. A. L. McMahon, O.P., of Washington, D. C. At the close of this retreat the postulants were garbed in the religious habit.

The annual summer school was opened at Mt. St. Mary on June 28 with the celebration of a High Mass by the Chaplain, the Rev. J. T. Mulvin, O.P.

At the General Chapter of the Community held on July 6 at Mt. St. Mary, Mother Mary de Lourdes was elected Prioress-General; Sister Madeleine, Vicarress; and Sister Mary Vincent, Sister Jean Francis and Sister Agnes Alma, Councillors.

On Sunday evening, July 22, the Most Rev. Bishop Amandus, O.F.M., of the Diocese of Santarem, Brazil, gave the Sisters a very interesting account of his missionary work in the Amazon Valley.

The ministers at the Solemn High Mass on St. Dominic's Day were: J. T. Mulvin, O.P., the Rev. W. G. Moran, O.P., and the Rev. H. J. Schroeder, O. P.

At the closing of the retreat which began on August 13, given by the Rev. F. O'Neill, O.P., of St. Antoninus', Newark, N. J., another group of postulants received the habit, and eighteen Sisters made final profession.

Other retreats were given this summer to the Community by the following members of the Dominican Order: the Rev. W. G. Moran of St. Vincent Ferrer's, New York, the Rev. C. A. Haverty of New Haven, Conn., and the Rev. Stanislaus M. Welsh of Providence, R. I.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

The Rev. Raymond Cole, C.P., opened the Forty Hours Devotion in the Sisters' Chapel on Sunday, May 19, after the High Mass. The De-

votions were brought to a close on Tuesday morning by the Rev. Romuald Walsh, C.P.

On June 18, the Rev. W. R. Dillon, O.P., said Mass in the Sisters' Chapel, after which he gave the Community his blessing.

On the beautiful Feast of Corpus Christi a solemn Mass was sung in the Sisters' Chapel by the Rev. Felix Boland, assisted by the Rev. John Costello, as deacon, and the Rev. Gabriel Stone as subdeacon. All three are newly ordained priests of the Diocese and the Sisters were privileged to receive their blessings after the Mass.

The Rev. Gabriel Stone was the celebrant of a solemn Mass in the Sisters' Chapel on the Feast of St. John the Baptist. He was assisted by the Rev. Lawrence Callaghan as deacon. The subdeacon of the Mass was Mr. James Stone, brother of the celebrant and a subdeacon at the Diocesan Seminary.

The High Mass on the Feast of Our Holy Father St. Dominic was sung by the Rev. Adelbert Callahan, O.F.M. Father Adelbert delivered a striking panegyric on the Saint, in which he stressed particularly his friendship with Saint Francis, and the continuation of that friendship, down through the centuries, between the spiritual children of these two great Saints. Benediction of the Blessed Sacrament was given in the evening.

Dominican Sisters of the Perpetual Rosary, Milwaukee, Wis.

On May 24, Sister M. Therese of the Child Jesus and Holy Face pronounced her final vows.

The Rt. Rev. Msgr. B. Traudt, V.G., presided at the ceremony. The Rev. F. C. Wahle, O.P., officiated at Compline and the Rev. F. Weis preached the sermon. Other clergy present in the sanctuary were: the Rev. Otto Boenki, P.S.M., Provincial of the Pallottine Fathers, the Rev. Fr. Kiefer, S.C.J., Provincial of the Fathers of the Sacred Heart, Hales Corners, Wis., the Rev. D. A. Wynne, O.P., the Rev. Fr. Gabriel, the Rev. Fr. Brust and the Rev. Fr. Springof, an uncle of the newly professed Sister. The ceremony concluded with Solemn Benediction of the Blessed Sacrament.

On the Feast of Corpus Christi, the Community Mass was sung by the Rev. Wm. Cullen of Brooklyn, N. Y., nephew of one of the Sisters.

On July 24, the Community had the privilege of a visit from the Rev. T. a'K. Reilly, O.P. Father said Mass for the Community.

The Conventual Mass was said at 6:30 by the Rev. Fr. Wilwers, P.S.M., chaplain. At 9:30 the Mass of the Feast was sung by the Rev. Father, assisted by the Rev. Frs. L. Burkhard and Merkel, P.S.M., as deacon and subdeacon. The sermon was preached by the Rev. D. A. Wynne, O.P. After the Mass a beautiful statue of the Sacred Heart was unveiled and blessed for the new grotto in the Sisters' garden. This was a gift to the Community. All present were blessed with the relic of St. Dominic.

The Blessed Sacrament was then enthroned and the Sisters made the solemn renewal of their vows. It remained exposed all day until 6:15 at which time the Chaplain gave Benediction.

Congregation of St. Mary's, New Orleans, La.

The first retreat of the summer was conducted by the Rev. L. M. Shea, O.P., and the Rev. T. A. Townsend, O.P., preached the retreat closing on the Feast of Our Holy Father St. Dominic. Mother M. Catherine, O.P., Mother General, and Sister Mary Bonaventure, O.P., Secretary-

General, attended the Conference of the Dominican Sisters held in Cincinnati.

The Rt. Rev. Maritus Andres, O.P., Provincial of the Holy Rosary Province, was a visitor during the summer and said Mass several times in the convent chapel.

Catechetical summer school classes were conducted by the Sisters of the Congregation in Prarieville for the white children of the district, and in the vicinity of Grosse Tete for the colored children.

The Rt. Rev. J. F. Rummel, D.D., Archbishop of New Orleans, presided at the blessing of the new convent of St. Joseph at Paulina, La.

St. Mary's of the Springs, East Columbus, Ohio

A convocation of Dominican Tertiaries in honor of St. Catherine of Siena was held here on Sunday, June 2. The Very Rev. T. S. McDermott, O.P., Provincial of St. Joseph's Province, delivered a stirring message. The eloquent Rev. P. G. Corbett, O.P., was the speaker of the occasion.

The Rev. J. D. Pendergast, O.P., presided at the one-hundred-fifth annual Commencement of St. Mary's of the Springs Academy on June 6. The address was given by the Rev. Francis P. Brennan of Worcester, Ohio.

At the annual College Commencement, the Most Rev. James J. Hartley, D.D., Bishop of Columbus, presided. The Rev. Ignatius Smith, O.P., founder of the Preachers' Institute at Catholic University of America, Washington, D. C., delivered the Commencement address.

The first retreat, June 30 to July 9, was conducted by the Rev. W. D. Sullivan, O.P., the second, August 4-13, by the Rev. Q. J. Beckley, O.P., chaplain of Princeton University.

At the General Chapter, the following elections and appointments took place: The Rev. Mother Stephanie, Mother General; General Councillors: Sister M. Constance, Vicar General; Sister Miriam; Sister M. Aquin, Secretary General; Sister M. Frederica; Sister M. Wilfrid, General Supervisor of Schools; Sister M. Aloyse, Prioress and President of St. Mary's College; Sister M. Isabel, Dean of Faculty; Sister M. Anselma, Registrar; Sister Rose Dominica, Dean of Women; Sister M. Dolorita, Directress of St. Mary's Academy; Sister M. Athanasius, Procuratrix.

The Rev. Q. J. Beckley, O.P., was the preacher at the reception ceremony. The following received the habit: Agnes Fitzgerald, New York City (Sister Catherine Marie); Rose Gaffney, New Haven, Conn. (Sister Mary Gilbert); Elizabeth Gribbin, Steubenville, Ohio (Sister Mary Norbert); Mary Jones, Newark, Ohio (Sister Mary Ethel); Dorothy King, McKees Rocks, Pa. (Sister Mary Josephine); Mary Frances McKinley, McKees Rocks, Pa. (Sister M. Hilda); Louise Moore, Flushing, L. I. (Sister Mary Kenneth); Anna Wagner, McKees Rocks, Pa. (Sister M. Ligouri).

The profession sermon was given by the Very Rev. J. B. Walsh, O.P., Prior of St. Joseph's. The following Sisters made First Profession: Sister Vincent de Paul (Margaret Napier), of Crooksville, Ohio; Sister M. Agnella (Catherine Rohling), of Lawrenceburg, Tenn.; Sister M. Suzanne (Marguerite Urhane), of Marietta, Ohio; Sister M. Eymard (Mary McCaffrey), of Columbus, Ohio; Sister M. Robertine (Helen Moats), of Newark, Ohio; Sister Dolores (Mary Bruce), of Pittsburgh, Pa.; Sister Rose Margaret (Teresa McMeel), of New York City; Sister Elizabeth Marie (Kathleen Doyle), of New York City; Sister M. Emmanuel (Madeleine Atkinson), of Columbus, Ohio; Sister M. Estave (Mary Smith), of Amsterdam, Ohio; Sister Francis de Sales (Anne Heffernan), of New Haven, Conn.; Sister Gratia (Alice McCaffrey), of Columbus, Ohio; Sis-

ter Concetta (Dorothy Green), of Somerset, Ohio; Sister M. Gemma (Mary Caito), of Columbus, Ohio; Sister Mary Helen (Florence Brown), of Lancaster, Ohio; Sister Julianne (Cecilia Andreas), of East Pittsburgh, Pa.; Sister M. Diana (Margaret Krumlauf), of Somerset, Ohio; Sister M. Norita (Mary McMahon), of Wilmerding, Pa.; Sister Assumpta (Mary Costello) of Braddock, Pa.

The Sisters who made final profession on July 10 were: Sister Ann Catherine (Alice Moore), of Pittsburgh, Pa.; Sister Mary Anthony (Rozane Hayes), New York City; Sister Augustine (Frances S. Schwab), of Gahanna, Ohio; Sister Benedict (Mary Regis Tracy), of Columbus, Ohio; Sister Camillus (Helen Whalen), of New York City; Sister Celestine (Dorothy Watson), of Columbus, Ohio; Sister Charles Edward (Mary Augustus), of Somerset, Ohio; Sister Davidica (May Voigt), of Newark, Ohio; Sister Florita (Helen Bentz), of Marietta, Ohio; Sister Frances Clare (Catherine O'Malley), of New York City; Sister Frances Raphael (Cecelia Swain), of Columbus, Ohio; Sister Gregory (Gertrude Warmcastle), of Ossining, N. Y.; Sister Helen Marie (Virginia Griffin), of Braddock, Pa.; Sister Imelda (Marcella Meiser), of Marietta, Ohio; Sister Jane Frances (Alice Quinn), of New York City; Sister Lauranna (Marguerite Stoll), of Newark, Ohio; Sister Mannes (Helen Burkhart), of Wheeling, W. Va.; Sister Marie Clare (Miriam Foley), of Newark, Ohio; Sister Pierre (June Hill), of Wheeling, W. Va.; Sister Raphaela (Eileen Gleason), of Detroit, Mich.; Sister Regina Ann (Helen Hinnebusch), of Pittsburgh, Pa.; Sister Rita Mary (Julia McBride), of Swissvale, Pa.; Sister M. Rose (Sophie Walker), of Somerset, Ohio; Sister Rose Genevieve (Mary Sutter), of Columbus, Ohio; and Sister Teresa Miriam (Catherine McEnaney), of New York City.

St. Joseph College and Academy, Adrian, Mich.

On August 13, twenty-four young ladies were invested with the habit of St. Dominic and twenty-nine novices pronounced their first vows in Holy Rosary Chapel. The Most Rev. Michael James Gallagher, D.D., Bishop of Detroit, presided at the investiture and received the profession of the novices. About seventy-five priests from the dioceses of Detroit, Grand Rapids, Chicago and Toledo were present at the ceremonies. The Rev. J. S. Considine, O.P., of Washington, D. C., preached the retreat for the novices and postulants which preceded the investiture and profession.

Sisters Mary Daniel and Mary Helene, who spent the past year studying in Rome, returned to Adrian, August 10.

The Adrian Dominican House of Studies at the Catholic University will be ready for occupancy about September 1, and twelve Sisters of this Community will spend the coming year in Washington.

Dominican Congregation of Our Lady of the Rosary, Sparkill, N. Y.

On the Feast of Our Holy Father, St. Dominic, three members of the Congregation celebrated the golden jubilee of their investiture in the habit. They were Sister Loretto, Sister Stanislaus and Sister Philomena. Five Sisters celebrated the silver jubilee of their religious profession: Sister M. Bredan, Sister M. Elizabeth, Sister M. Anastasia, Sister M. Stella and Sister M. Leonard.

The Sisters of the Congregation attended summer courses at Catholic University, at Fordham, at St. Louis University, at the College of the Sacred Heart (Pius X. School of Liturgical Music) and at Manhattan College.

On July 2, nine postulants entered the novitiate. On August 20, eleven novices made profession and five postulants received the habit.

The annual retreats for the Community were conducted by the Very Rev. C. M. Theunte, O.P., and the Very Rev. E. G. Fitzgerald, O.P., during the months of July and August.

During the month of June, the Rev. T. J. Treacy, O.P., acted as Chaplain at St. Agnes' Convent, and during the months of July, August, and September the Rev. T. H. Sullivan, O.P., was Chaplain in the place of the Very Rev. F. G. Horn, O.P., who attends to the spiritual needs of the Sisters at their summer convent, Villa St. Joseph, Saugerties, N. Y.

The Most Rev. Stephen J. Donohue, D.D., auxiliary Bishop of New York, has been appointed ecclesiastical Superior of the Congregation by His Eminence Patrick Cardinal Hayes.

Saint Clara Convent, Sinsinawa, Wis.

The Dominican Sisters of Sinsinawa, Wis., conducted Vacation Catechism classes in thirty-five places during the summer. The most interesting of these was the work done by two Sisters and three graduates of Rosary College who worked in the diocese of Oklahoma City under the direction of Rev. Stephen A. Leven. The students assisted some seminarians in conducting street preaching; the Sisters instructed prospective converts who had been attracted to the Catholic Church during the past few years by the street preaching of Father Leven in several small towns near Bristow.

His Excellency, the Most Reverend William R. Griffin, newly appointed Auxiliary Bishop of La Crosse, made his first official visit to Saint Clara Convent and performed his first official function in the diocese in administering the Sacrament of Confirmation to a group of students of the Academy on June 7.

His Excellency, the Apostolic Delegate, the Most Reverend Amleto Giovanni Cicognani, honored Saint Clara Convent by a visit on August 8, as did also the Most Reverend J. T. McNicholas, Archbishop of Cincinnati, the Most Reverend John G. Murray, Archbishop of St. Paul, the Most Reverend Edward F. Hoban, Bishop of Rockford, the Most Reverend Urban J. Vehr, Bishop of Denver, and the Most Reverend Mathias C. Lenihan, Titular Archbishop of Preslavo.

Sister M. Dalmatia Connor died at Saint Clara Convent June 13, 1935, in the 89th year of her age and the 62nd year of her religious profession. May she rest in peace!

On August 4, seventeen young women received the Dominican habit at Saint Clara Convent, Sinsinawa. A solemn Mass according to the Dominican rite was celebrated by Rev. V. F. Kienberger, O.P., with the Rev. E. Van Becelaere, O.P., as deacon, and the Rev. R. W. Mulvey, O.P., as sub-deacon. The Rt. Rev. Monsignor Daniel Byrnes of Visitation Church, Chicago, preached the sermon for the occasion and twenty-five Priests were present in the chapel. The following day sixteen novices made simple profession and forty-two professed novices made final profession.

Sister M. Benvenuta Brass, O.P., who has been studying at the University of Fribourg for four years returned to Rosary College after having received her degree of Doctor of Philosophy, *magna cum laude*, her major study being French. She will become a member of the French department at Rosary College.

Sister M. Louisita Downey, O.P., who has been studying music in Rome as a pupil of Senor Casella, has returned to join the faculty of Music at Rosary College.

Sister M. Amanda Courtaux, O.P., has returned to Fribourg, Switzerland, because of ill health. She will teach in the Institut de Hautes Etudes conducted by the Sinsinawa Dominican Sisters.

**Congregation of Our Lady of the Sacred Heart,
Marywood, Grand Rapids, Mich.**

Golden jubilee celebrations were held at Marywood on August 15, for Sister M. Albertina Selhuber, O.P., and Sister Mary Adalbert Wagner, O. P., and on the same day the following Sisters celebrated their silver jubilee: Sister M. Roberta, Sister M. Rita, Sister M. Crescentia, Sister M. Edmund, Sister Helen Marie and Sister M. Henry. The celebrant of the solemn Mass was the Rev. Cornelius Selhuber, O.S.B., of Belmont Abbey, N. C., assisted by The Rev. Joseph Calahan, C.S.Sp., president of Duquesne University, as deacon, and the Rev. Louis Flohe of St. Joseph Seminary, as subdeacon. The Rev. T. W. Albin, chaplain at Marywood, gave the sermon.

Annual retreats for the Sisters were conducted from August 6-13 at Marywood, Holy Rosary Academy in Bay City, and Holy Angels' Convent in Traverse City. The Rev. W. J. Olsen, O.P., conducted the first of these; the Rev. J. J. Mulvey, O.P., the second; and the Rev. William Regnat, O.S.B., the third. The Rev. William Sullivan, O.P., conducted a retreat for the Sisters at Marywood June 16-23.

Summer schools for the Sisters were conducted at Catholic Junior College, Marywood, and Holy Rosary Academy, Bay City.

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